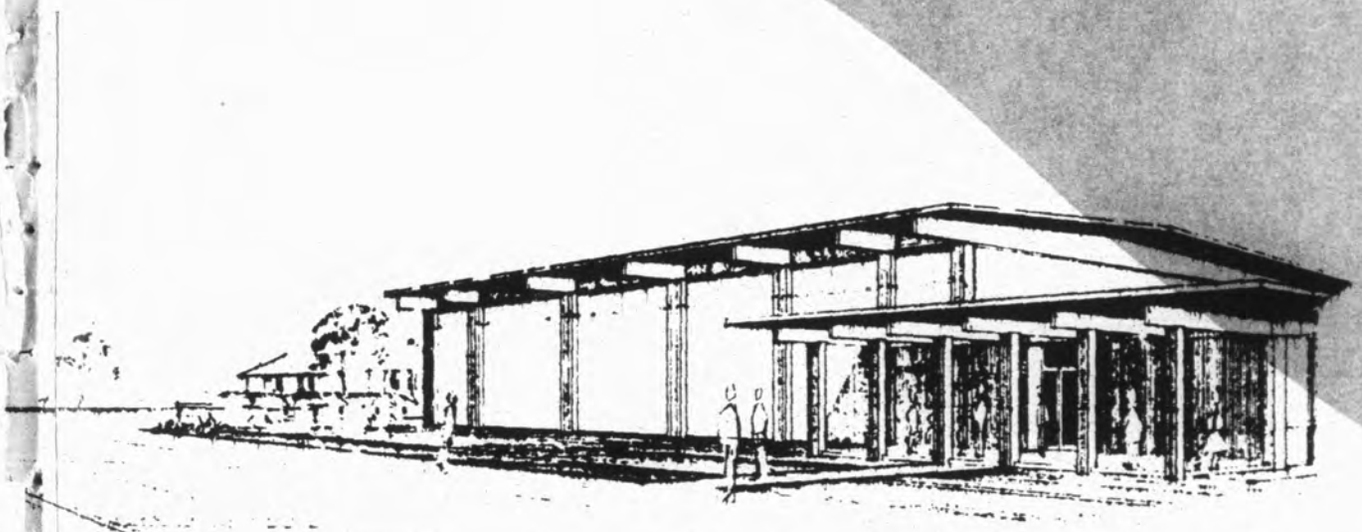
DIVINE WORD

Messenger



St. Paul The Apostle Catholic Church's Proposed Community Center

ENVISIONED COMMUNITY CENTER FOR ST. PAUL'S, BATON ROUGE

THE PRIEST AND RACIAL INJUSTICE

HISTORY OF ST. JOSEPH PARISH, WALTERBORO, & ST. JAMES, CATHOLIC HILL, RITTER, SOUTH CAROLINA

JAN. - FEB.
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Vol. 45 / No. 1 / January-February / 1968

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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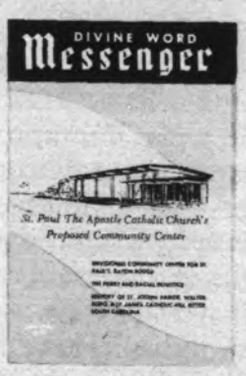
COVER:
The proposed new community center for St. Paul's Church, Baton Rouge. See story on page 5.



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THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The MESSAGE

Rev. William J. Kelley, S.V.D.

WE WILL MAKE OR BREAK 1968

At the beginning of a New Year the people of the world, regardless of culture or custom, celebrate in one form or other the completion of the past 365 days and the anticipation of the year ahead of us. Do we really have cause to celebrate?

Like the Roman God, Janus, (January) we-the-people should have two faces, one looking over the past year and the other looking forward to the year ahead of us. We are given that wonderful privilege from Almighty God to examine, to evaluate, to weigh and to form balanced judgments on the past and to use these priceless pieces of knowledge as stepping stones to progress rather than stumbling blocks for the future. Just as human heart transplants are becoming more and more common, so too, man's meaning in life can receive an added thrust from a true soul-searching session of how he has done during the past year—has he progressed or regressed in his one and only goal in life—the glorification of God through personal sanctification? One thing stands out as certain—he cannot afford to leave this year of 1968 worse than he entered it.

I, not the impersonal being, but I, the truly human person with an eternal destiny, have to take time out to file my report with God on the state of my union—the union of body and soul. Have I come any closer spiritually to Him during the past months? or have I drifted slowly down the main stream of materialism, seeking only the self-gratification of the body? Where have I placed strongest emphasis? Have I tried to maintain a level-headed attitude towards all the confusion, contradictions, and sometimes apparent chaos that surrounds me day-in-and-day out? Have these means of graces and blessings sent by God been used for bettering myself and others or have I squandered them like the Prodigal Son? These are but a few of the questions we must ask ourselves at the beginning of the New Year. They will help us form our *modus viviendi* (way of life) for the remaining months. The decision is left up to each one of us—we can either make or break 1968.

The MESSENGER asks prayers and aid for U.S. Southern Missions

ENVISIONED COMMUNITY CENTER FOR ST. PAUL'S, BATON ROUGE

by PATRICK WILLIAMS

Rev. Elmer S. Powell, S.V.D.
Pastor, St. Paul's Church, Baton Rouge

On Monday, November 13, 1967, the Cleo Quitman Danse Generale Troupe danced at the Catholic Life Center in Baton Rouge, Louisiana to help make it possible to bring Father Elmer S. Powell's dream of St. Paul's Community Center closer to reality. The benefit performance gave a new hope to wholesome recreation and restoration of spirit to some of the city's most dejected children and adults found in the heart of Eden Park, one of the most disadvantaged and poverty-stricken areas of Baton Rouge.

With the backing of Most Rev. Robert Tracy, D.D., Bishop of Baton Rouge, Father Powell, President of the Baton Rouge Ministerial Association, conceived the dream over five years ago. He and the congregation of 500 have been doing all types of things for the last five years in order to raise money over and above any received from other sources. They have sold newspapers, held benefit dinners, canvassed for donations, and even sold soft drink bottles in an effort to help themselves. They realized the importance that this catechetical and general community center will mean for them. Its function will be to help alleviate some of the suffering and to sponsor projects of community uplift — wholesome recreation and youth programs, literacy and adult education classes, and a day center for children of working mothers. It hopes to repair the spirit of the people so that they will know what it means to be responsible citizens.

The building fund stood at $25,000 prior to the performance. It was hoped that the appearance of the internationally known ballerina, Cleo Quitman, choreographer and staff member of the June Taylor Dancers, and her famous dance group would help raise the needed money for a promised bank loan of $40,000. It won't be long now before they will be able to launch construction of the center which has been estimated to cost between $75,000 and $80,000.

The New Center will replace these worn out facilities in two old buildings.

Miss Cleo Quitman shows the poise and gracefulness that made her famous.

Within the center complex the plans call for a badly needed gymnasium, an auditorium, five meeting rooms, an office and a kitchen, all of which provide over 7,430 square feet of space. It will replace two tiny runned-down and inadequate buildings now serving for a limited amount of activities.

Father Powell, also head of the diocesan ecumenical commission, sees the proposed center as a source of hope for the entire Eden Park Community of about 24,000 people. This particular area has been described as "the Watts" of Baton Rouge.

Father Powell feels that the mission of the Church is to the community at large. The Church must accept the responsibility of doing whatever it can to alleviate some of the destitution and uplifting the community in general. "Added to these activities, of course, is its primary mission of providing for those who wish its religion and a way of life," he said.

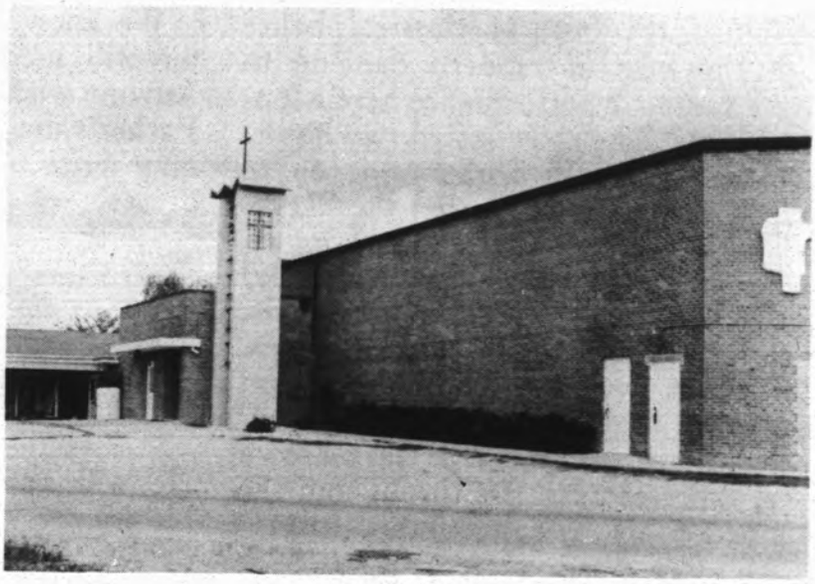
The Divine Word Missionary's dream is but another step in the marvelous work he began when he came to Baton Rouge after a missionary assignment in Ghana, Africa. The parish church was formerly an old movie theater. He remodeled it, and what was once the lobby of the theater has become a lending library for the entire Eden Community.

Perceiving the needs of the youngsters, he is able to communicate with them far beyond the normal expectations. He even has time to give them lessons in good grooming and manners. Naturally, it came to him as no surprise when told that three youths from his congregation turned in $5,000 to a local bank after they found it in a bag in one of the streets of the area. The three were altar servers.

Father Powell manages to promote arts and crafts classes in the buildings which will be torn down to make room for the new.

Well over 800 prominent Baton Rouge citizens attended the performance of the Cleo Quitman Dancers on Monday evening, November 13, 1967. The Baton Rouge MORNING ADVOCATE called the dance review a "fantastic performance" and observed, "the Cleo Quitman Danse Generale

Father Elmer Powell and a couple of his faithful altar servers.



Exterior view of St. Paul's Church, once a movie theater.

"THE OTHER MEMBERS OF THE TROUPE WERE ALSO FABULOUS . . ."

combined the best of classical ballet with the best of modern dancing to give a fantastic performance here Monday night." The show lasted two hours. Reviewer Jeanette Duhe went on to say, "Cleo Quitman danced the 'Reverie' with perfectly harmonious movements of her long slender arms and legs. Without a wasted moment, she gracefully executed fascinating leaps. Her poses were like those of a bird ready for flight. Her dark, hallowed-cheeked face with its large dark-brown eyes, expressed sadness throughout the number. . . .

"The other members of the troupe were also fabulous. The first number of the show was a 'Blues Through the Ages'—especially in the late twenties. The dancers swayed to the rhythm of the blues with beautiful coordination. The costumes were gaudy and just right for the dance.

"A comedy dance was included in which a girl and a boy go through the motions of the 'pick-up.' She was a typical go-go girl in a hot pink tight dress with round cutouts and high black boots. He, in a slouch hat, sun glasses, calypso shirt and tight pants, was the typical 'cool' hood. They threw in a little go-go dancing and the girl pretended she had a hurt back. There were other funny antics throughout the number.

"The saddest of the numbers was Miss Quitman's interpretation of a dying mother in 'I'm Looking Far in my Mind.' She isn't afraid of dying, she just doesn't want to see her children crying.

" 'Ode to Billy Joe' was the inspiration of the final number in which Louis Thompson danced as a crawling Billy Joe descending into hell. He, in agony, flees from the Queen of Hades, Miss Quitman.

"The whole performance was greeted with such applause, the troupe took three curtain calls.

We know that Father Powell's Center will mean so much for the area. Anyone wishing to help in concretizing Father's dream with some financial aid may write to him at the following address:

Rev. Elmer S. Powell, S.V.D.
St. Paul the Apostle Catholic Church
3912 Capitol Drive
Baton Rouge, Louisiana 70802

He will appreciate your applause to his tremendous work.

"A comedy dance was included . . . she was a typical go-go girl . . . he, . . the typical 'cool' hood . . ."

The Priest and Racial Injustice

by JEROME LEDOUX, S.V.D., J.C.D.

(EDITOR'S NOTE: This article was originally written for priests and religious and appeared in the February issue, 1967, of The *American Ecclesiastical Review*. We thought its contents merited printing on a wider basis and appears here through the courtesy of the AER.)

With the Unnerving cry of "Black Power" resounding in our ears, a continuous and earnest self-examination about justice and love is a must for the Church, especially for her leaders. What is the role of the priest in solving the problem of racial injustice? The past is a story for itself, but the priest's present and future role is easy to define in broad terms: Be other Christs! Be complete priests as Christ was! You must discriminate — but as Jesus did.

Jesus Christ was undoubtedly the most discriminatory man who ever lived. Beginning with his descent from heaven into a robe of human flesh and culminating with his shameful crucifixion, he discriminated at every turn in favor of the underdog and traitor—rebellious man. Beyond all call of necessity, the Divine Word donned our miserable weakness and lived with "no place to lay his head." He consistently sought out and honored the unwanted, the rejected. The first person to whom he clearly stated his divine role of Messiah was a racially despised Samaritan woman tainted by many divorces: "I am He with whom you are speaking."[1] Jesus was sharply criticized by the Pharisees for being a friend of sinners and for seeking out their company: "Why does your master eat with publicans and sinners?"[2]

The inference is not that minority groups and underprivileged people are all big sinners, but rather that they and sinners alike were not incidental targets of Christ's solicitude but prime targets.

Priests, as well as government officials, should lead the way in establishing racial harmony.

"That's right, 'madam, God made His Church for everyone."

THE PAST—HOSTILITY AND INDIFFERENCE

To say that underprivileged minorities have not been a prime concern of most priests would be gross understatement. With a minimum of effort, one could compile a veritable litany of clerical failings which have abetted the retention and even growth of various forms of racial injustice. While such an enumeration of faults is not the intention here, a brief look at the past will help to put into focus the present as well as the future role of the priest. Only the Negro will be referred to in this article, but, quite obviously, whatever applies to the Negro applies as well to Jews or any other target of unjust discrimination.

The hard core of social hostility which has so often erupted into overt acts of discrimination and violence is fortunately found only among a minority of Catholics, albeit an all too vocal minority. These are the Catholics who cannot find it in their heart to eat beside a Negro; no, not even to worship their common Maker beside one. They are those ushers who shepherd dark people to the last seats or right out of church, usually with the connivance and sometimes with the blessing of the pastor. Those are the Catholics who rise up from the Communion rail and refuse to communicate because of the advent of a Negro communicant. Yes, they are also the priests who turn their back on such a communicant without giving Holy Communion; who pretend they are not at home when a dark visitor rings the doorbell; who fawn upon their own color but greet the others with a tangible coldness; who refuse sick calls outright or put them off until death has claimed its hapless victim; who discard untouched the "unwelcome" circular letters of their bishop; who accord their fellow priests, if Negroes, a status of second-class priesthood. It is no wonder that one such "second-class" priest spoke out sharply in a searing interview two years ago.[3]

This hard-nosed bitter core of hostile Catholics has caused the most direct mischief in the Church, but it is the go-to-church, complacent, do-nothing, indifferent Catholics who made this possible—simply by letting it happen. As usual, it has been the vocal minority pushing around the timid or totally indifferent majority. Now it is a well known fact that, in significant public matters of personal involvement, such as voting and community activities, the mass of humanity will not take the initiative but must be moved in one direction or another by a leader, whether for better or for worse.

You may be tempted to brush the whole messy question aside by blaming "the people." But where were the leaders to challenge, to instruct and to motivate the people? How is it even conceivable that so incriminating an article as that in *Sign* magazine—"Negro Priests Speak Their Mind"—need have appeared at all? And yet, this article and subsequent correspondence[4] were not new at all, but mere echoes of similar themes of the last several decades. What attitude could

"the people" be expected to take if so many priests and, in some cases, even bishops treated Negroes as if they were lepers?

Right at the roots of the Church's involvement in racial issues is the question of Negro vocations to the priesthood and the religious life. Even allowing for a certain amount of hostility and indifference among the people at large, how can one account for such wholesale disregard of numerous papal pronouncements on the inescapable necessity of a local clergy for all peoples? Had the Church not learned a bitter lesson in Latin America where priests are at a premium because the Spanish and Portuguese who "christianized" those countries did not impart to them their full share of Christianity through the priesthood and the religious life? Have we learned nothing from the Philippines? Didn't anyone get the message decades ago, when the Negro, deprived of practically everything else, began flocking to the small "Negro" churches which were conducted by their own colored ministers as the focal point of all social life? Who can even conceive what an influx of God's people of color would have poured into the Church, had there been learned and Holy Negro priests and religious to satisfy the leadership and hopes those people craved a century ago? This challenges the imagination, but, as one views the many ramshackle store-front Protestant churches, it also tends to burden the heart. Some may not subscribe to this statement, but I think it is now more than obvious that we have squandered the prime conditions for true mass conversion of the Negro. He was thrown only crumbs at the time when he hungered most for the true word of God. In many cases now, before being offered that word, the knowledgeable or prosperous Negro will first have to be jarred out of his distrust and new feeling of self-determination. This does not mean that we should give up the chase, but rather that we should redouble our efforts.

It is an incredible experience to trace the history of controversy over Negro vocations in the Catholic Church. A passing acquaintance with the archives of the Divine Word Missionaries reveals an astonishing volume of bewildering, confusing, often contradictory correspondence between bishops, religious superiors, and other priests on the feasibility of ordaining American Negroes to the priesthood. And, mind you, this controversy was raging only forty years ago! First, Father Augustus Tolton, then Father Charles Uncles, had been ordained toward the close of the century, and eight other Negroes had been ordained Josephites in succeeding decades, but the whole idea never really got off the ground and soon came to a grinding halt. The principal fear of the priests and especially of the bishops was nonacceptance of a Negro clergy by the white people and possibly by their own. But there were other fears: fear that the Negro did not have the intellectual wherewithal; fear that he lacked the moral fiber; fear that he lacked the will power to do effective work.

The key word was *fear*. The repeated affirmations of certain bishops that they were powerless to do anything in the face of widespread prejudice is incomprehensible in many cases. In certain areas of the South forty

"Seek first the kingdom of God and His justice."

years ago, strong action on the part of the bishop might have led to some bloodshed, but all the other bishops claimed to be powerless as well—even the archbishop of Chicago! What kind of Church does Christ really have in America? The Church Militant has often looked more like the Church Silent, frightened or overprudent. If doubt concerning dire consequences precluded action in the South, where was the apostolic mettle of the Church in other areas of the land? It took a group of *foreign*-born German Divine Word Missionaries to put the whole Negro vocational movement on wheels[5] —and, of all places, in the deepest South!

The saga of the Negro and Catholicism has often been underscored by a reversed leadership. Too often, it was a lay magazine or a lay speaker who cried out for moral wholeness, for charity, for justice. Too often, it was even the secular press dragging a silent clergy in its train. Most dismaying of all, the Church has been a tail-light in the very issues in which leadership should justify her very existence. The civil courts have demolished many barriers which the Church by divine obligation should have disposed of long years ago. Too often have certain leaders crept behind civil ordinances and crowed, "Me too"! Can you imagine anything more incongruous than being allowed to eat where you want before being allowed to worship where you want? The Negro has a great capacity for patience and forgiveness, but he is quite human. We Catholics must pray and work that he may receive the grace to embrace the religion which, after apparently abandoning him in his darkest hours, now wants to stand by him at the dawn of triumph.

Where personal prejudice did not play a role, human respect was perhaps the worst offender. The insidious influence of environment tainted many would-be-friends who came from the North or even from overseas with colors flying but soon fell under the spell of newly-found, traditionally southern friends. Thus, insult was added to injury by such priests and religious who, after going out of their way to work among the Negroes, were *in* the work but not *of* it. Just at random, I can think of a dozen or more such individuals who, due to human respect or personal interest, did not identify themselves with the cause for which they claimed to work. Those sorry specimens of God's workers were simply "converted" by their environment.

The thought of a Negro auxiliary bishop is no longer beyond the range of imagination.

Happily, the past was not all shadow and bungle. There were the Cardinal Ritters here and there. There were the giants like Father John LaFarge, who labored untiringly with pen and the spoken word to arouse the slumbering conscience of a nation. There was also the occasional pastor who went completely out of his way to guarantee a measure of charity and justice to the minorities. Self-sacrificing Josephites, Blessed Sacraments Sisters, Holy Ghost Fathers, and others set the pace which our Savior Himself would have set had He been here. The pity is that these relatively few individuals did work created not so much by a lack of laborers as by positive neglect on the part of the laborers. In other words, for all the devotion and generosity of those religious, their work should have never been necessary. Canon Law tells each pastor that he has a grave obliga-

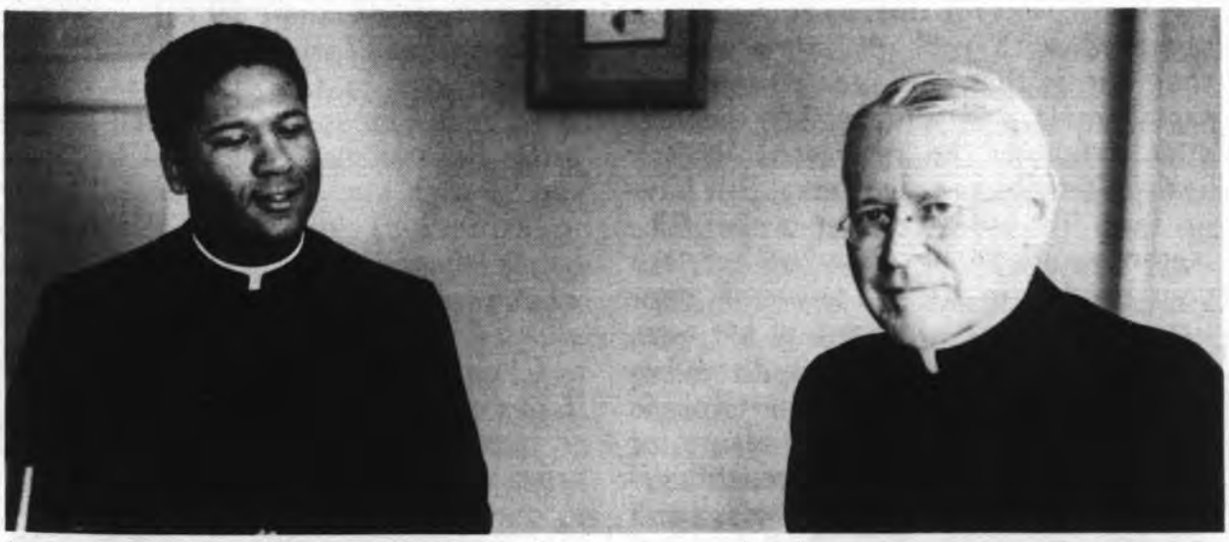
tion to care for *all* the souls within his parish boundaries.

THE PRESENT—EDUCATION

Things have come to a pretty pass when many leaders of the most important group on earth need education in substantial matters. But that is precisely our situation at present. It is not that here is a dearth of good will, but rather that there is entirely too much indifferent neutrality, too much pie-eyed naiveté and southern-gentleman-style paternalism.

A need for education may sound like an indictment of many priests. It is intended to be just that in a rather limited sense. Actually, ignorance of social questions and controversies is but a symptom of a much broader neglect. How many priests keep up the study of theology once they have been ordained? Various papal documents have repeatedly stressed the importance of remaining steeped in theology after ordination, and Canon Law reiterates the same admonition in no uncertain terms. However, it seems to be a rather widespread phenomenon that very many priests allow their theology to fade badly after ordination and seldom, if ever, do any solid reading on current questions. Let's face it. There is only one way to stay abreast with the social and moral problems of our day: by frequent study through close observation of the news media, through books and magazines articles, through intelligent conversation with knowledgeable people. This much intellectualism we are surely obligated to indulge in, with regard to racial matters just as with regard to all important matters pertaining to our work. The average priest should have more than a passing knowledge of all moral and social questions. Only the strictly scientific lies outside of the realm of his obligations, and even there a healthy amount of interest would serve his work well. A very good beginning of racial study could be made with Father Leonard's recent book, *Theology and Race Relations,* or with one of Father John LaFarge's works.[6] Actually, very much has been written on these questions all along, especially by religious organizations directly involved in the Negro apostolate. The big missing ingredient has been a truly sympathetic priestly audience.

An unwholesome number of priests are still ignorant of some of the most basic things in questions of race; not just moral questions, but plain old civility as well. With minimal inquiry, they would soon see through the offensive, tired old customs and clichés which have been disseminated since



Right at the roots of the Church's involvement in racial issues is the question of Negro vocations to the priesthood and the religious life.

Their hearts . . . must find adequate human expression.

time immemorial. How many a priest gives a good sermon on racial justice, then neutralizes his words by formally introducing his colored housekeeper to someone as "Louise"! The priest must be a witness even more outside of the pulpit than inside it.

No, despite the exquisite pathos of the spirituals, not all Negroes can sing well; in fact, probably no greater percentage of them than of the people of any other race. True, an unusually high percentage of Negroes are superlative athletes, thanks, probably, to their hard upbringing and to the slave labor of their sires. But make no mistake about it! The man of color does not want to be overpraised in order to rate acceptance.

Yes, a Negro may someday become interested in yours or a friend's sister, but the reason for this, as someone has observed with perhaps more wisdom than wit, is that God created only two races: male and female. Any healthy male tends to be interested in any healthy female and vice versa. But have no fear. To use a counter-cliché: The Negro wants to be your brother, not your brother-in-law. In any case, your sister is free. She has a will of her own.

"The Negro is uncultured, dirty, immoral, too demanding." He certainly is in many cases, but who is to blame for his vicious cycle of ignorance, vulgarity, immorality, uncleanliness, and consequent unpopularity? Who has kept him in the ditch and stayed there with him? Even highly intelligent people can be guilty of ridiculous inferences in this regard. Witness the white minister's statement in the *Saturday Evening Post* last year,[7] to the effect the desegration would ruin the social structure of rural Mississippi. Really, is the social structure of rural Mississippi something worth keeping? Lest northerners read such things and thereby feel that they are not so bad after all, let them remember that this identical argument, however implicit, is the one which fired riots in respectable places like Cicero, Illinois; which gives wings to the feet of the whites when a single Negro family plans to move in; which prompts the withdrawal of "exemplary" Catholic school children faced with the prospect of colored schoolmates; which inspires the common workingman to wax eloquent on sundry injustices, until a man of color tries to enter his union.

"Racism," some will say, "is wrong of course. But discrimination is not wrong. We all practice it in choosing our closest friends and associates." We certainly do. We are not morally obliged to be the close friend or associate of anyone, just as we are not obliged to like anyone, not even ourselves. Liking is the result of finding and enjoying pleasing characteristics in another. Christ did not tell us to like anyone, but he did tell us to love everyone, even our enemies. From his store of Latin, any priest knows off-hand that to love in Christ's sense of the word really means to wish well—*benevelle*, benevolence. The Italians even say "I wish you well (*Ti voglio bene*) to express "I love you." Yet, while being allowed to discriminate somewhat in our likes—we speak of being *allowed*, we do not speak of the ideal of Christian virtue—we are dead wrong if our discrimination throttles charity or impedes justice. Nevertheless, there are not a few priests who discriminate in one way or another, and there are even more who go along with it through human respect.

"Morality cannot be legislated." Quite true, but equally false is the inference that legislation cannot help morality or even concern itself with morality. Legislation can definitely prepare an atmosphere favorable to morality and, although it cannot prevent the internal sins of anyone, it can prevent my being ranged or bludgeoned or cheated. The Civil Rights Bill is not a conferral of rights but a guarantee of innate rights. It is necessary now, but it should never have become necessary. Since the rights involved are primarily a moral question, the Church should have worked over the years to render unnecessary their enforcement by positive law.

Another tired-out cliché is the bugbear of paternalism: "We know exactly what the Negro wants, and we're going to give it to him." Many well-meaning white people who say this would be more than a little shocked if they could hear some closed-door comments on statements of this kind. The Negro's patience has not just worn thin in these matters; the skin is all gone. Even light-hearted Willie Mays, who bears no resemblance at all to a crusader, recently stated that white people must come to grips with the difference between paternalism and a mature, understanding treatment of Negroes as individuals.[8]

THEOLOGY BEFORE ORDINATION

Heretofore, it has been extremely bewildering to see so many priests openly practice unjust discrimination, to witness so many others connive at it, to find that so many of the rest simply let things shape their own course, completely eschewing the role of being their brother's keeper. If laymen assume such attitudes, we can say that perhaps they never really learned their theology, and therefore, somehow they manage to harbor contradictory beliefs within themselves, professing high-sounding ideals but denying them in fact. In effect, their life becomes a moral compromise. A Hindu

There is No Slow skating when it comes to Christ's Law of Love.

once said that our Catholic religion is the most beautiful of all religions but that he would never join it, because its adherents do not put into practice the wonderful things they believe.

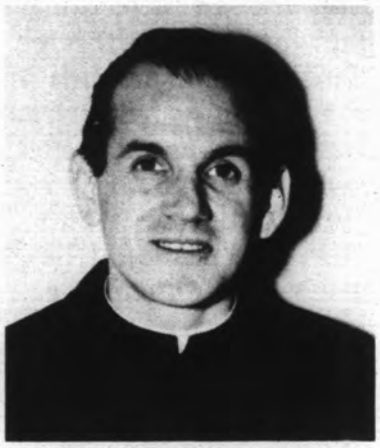
Such a compromise, such a self-contradictory existence, while somewhat conceivable in a layman, defies comprehension in a priest steeped in theology. Father Leonard says that theologians have not kept pace with the social scientists in their study and consideration of this problem.[9] This statement would be a bit euphemistic if applied to the past performance of some of our seminaries. It simply must be said that complete, integral theology related to our everyday problems was not taught in most of our major seminaries, at least not until recent times. How else explain that such an inordinate number of the men processed through these seminaries emerged with little or no love for Samaritans, Negroes, and Jews? Why is it that the early prejudices from home and environment were not detected and eradicated in our seminaries? Obviously, either there was no one competent enough to detect them or few made serious attempts to correct what had been detected. Either supposition is unthinkable for a seminary whose primary purpose is to produce other Christs

(*Continued on Page 22*)

Three Former Seminarians Return "home" for Ordination

Rev. Romeo Benetti, S.V.D.

Rev. Clement Blech, S.V.D.



Rev. Lothar Kreitz, S.V.D.

Friends of Father Kreitz represent his parents in giving him their blessing.

ORDINATION AT Divine Word Seminary Bay St. Louis Mississippi

January 6, 1968

The prostration at the beginning of the ceremony.

Fr. Kreitz offers up bread and wine to be changed into the Body and Blood of Christ.

The anointing of Father Benetti's hands.

"Receive the power to offer the Sacrifice of the Mass both for the living and the dead . . ."

Fr. Blech begins his first Mass the following morning in the Fathers' Chapel.

The actual moment of ordination by Auxiliary Bishop L. Abel Caillouet, of New Orleans.

Fr. Benetti gives his first priestly blessing at the end of his first Mass.

The newly ordained pose with the ordaining prelate; Left to right: Rev. Clement Blech, Rev. Lothar Kreitz, Bishop L. Abel Caillouet, Rev. Romeo Benetti, & Rev. Stanley Gootee, S.V.D., Acting Provincial.

HISTORY OF ST. JOSEPH'S PARISH, Walterboro, S.C., and ST. JAMES, CATHOLIC HILL, Ritter, S.C.

(Editor's Note: The material contained in this article was gathered by Father John LaBauve, S.V.D., on the occasion of preaching a Mission in South Carolina last Fall.)

SOUTH CAROLINA
CATHOLIC HILL
Settlers from Ireland of the Roman Catholic faith in this area helped form the ecclesiastical territory of Colleton, Beaufort, and Barnwell Districts under Bishop John England in 1831. The Church of St. James the Greater was dedicated on this site on December 10, 1832, and remained in use until destroyed by fire on April 12, 1856.

The "unofficial" Deacon, Mr. Joe Brown discusses the "ten years without a priest" with Father Louis Murphy, M.S.SS.T.

Long before the approval of a lay diaconate by the Fathers of Vatican II there existed an unofficial version of a lay deacon in the person of Mr. (or shall we call him Rev. Mr.?) Joe Brown in St. James Parish, Catholic Hill, near Ritter, South Carolina. In every sense of the word, Mr. Joe Brown was a servant of the people for he kept the faith alive for over ten years due to the scarcity of priests in the area. Due to his concern and efforts the members so preserved their faith that today there are over 150 Catholics in this rural parish of Collerton County, S.C.

"Deacon" Brown would gather the community together on Sundays and lead them in prayers and hymns. Since Mass was not able to be celebrated he would place a chalice upon the altar and suggest to the people that they unite themselves to the Masses that were being celebrated at that moment around the world—a sort of spiritual Mass. The unofficial deacon would likewise lead them in the recitation of the Rosary of the Blessed Mother for her help and protection in enabling them to keep the faith alive. In all this Mr. Brown was truly preserving the excellent tradition that his forbears had willed the people. The historical significance of St. James parish lies in the little known fact that it is liked to the founding of the Church in South Carolina and the birth of the American Hierarchy. Father John Carroll of Baltimore was consecrated the first bishop of the United States in 1790 and included in the district was Catholic Hill, originally a settlement for Irish immigrants.

PAST

If we look back through the years we will see that, despite countless obstacles which the early settlers had to face, such as the struggle to practice their religion, they had the stamina to endure and the fortitude to continue under these adverse conditions. In Catholic Hill, about 40 miles outside

"No, Sister, I wouldn't do a thing like that! Fool around in class? Not I."

of Charleston, South Carolina, were many men of distinguished wealth and background. One such man was an Irish Catholic doctor, Doctor McGhee, who owned an impressive hotel for travelers. "The house was painted a green color, which under the action of the weather changed to blue, and hence the name (Blue House). The McGhees, the Malloneys, the Purcels, the Foxes, the Bretts, and the Ryans and some others formed a respectable Catholic settlement"[1]. Because of this Bishop England of Charleston, near the close of his administration established this as the first Catholic mission outside of Charleston.

Dr. O'Connel continues "a church was built, a plain wooden edifice, and dedicated about the year 1826 under the title of St. James. "The land for the construction was probably given by Miss Susan Bellinger who owned a plantation near the Blue House. There is no deed of record for the Church property at Catholic Hill, which is natural since all the early records were destroyed in the Confederate War. But the early new members of the Church gave Susan Bellinger the credit for deeding the land on which the first Catholic mission or Blue House on Catholic Hill was located. This is quite likely as most of the land in this area belonged to the Bellingers, and there is a record in the Office of Clerk of Court for Collerton County, S.C., a deed from Susan Bellinger to Ignatius Reynolds, Bishop of South Carolina in 1845 for the Catholic Church property in nearby Walterboro, S.C.

In 1830 Miss Bellinger entered the

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[1]. Taken from: *Catholicity in the Carolinas and Georgia* by Rev. Dr. J. J. O'Connel, O.S.B., published by G. & J. Sattlier & Co., New York, pg. 180.

Father John LaBauve, on the occasion of preaching a Mission in South Carolina, talks to some of the youngsters.

Church. A Pious, humble and devoted woman, one who led a life of self-denial and prayer, She brought all her servants into the faith—and she had many—approximately 60. Ostracised by her own kindred, Miss Bellinger was considered somewhat odd and beside herself. This did not stop her from openly practicing and professing her faith. As a result, a relative, Dr. John Bellinger and his family, Lusius and C. B. Northrop and their mother; Misses Harriet and Sarah Bellinger and a sister, a Mrs. Pinckney, a Mr. Fryse, his wife and her sister, Isabella Stephens soon entered the Church. Miss Sarah Bellinger donated a Church in honor of St. Philip at Walterboro.

Father O'Connel said Mass and preached in St. James every second Sunday of the month. Gradually the original settlers died or moved away. It has been said that as this happened and after the war between the States ended, the Negroes moved to the church property, established themselves and built homes. St. James parish church burned to the ground as a result of a fire that originated in the nearby woods. This happened only a short time after Fr. O'Connel had made badly needed repairs.

On April 16, 1879 St. Philip's Church (built by Miss Sarah Bellinger) in Walterboro was destroyed by a tornado. It was rebuilt by Mr. Lucien Bellinger.

Father Daniel Berberich was soon appointed to take care of Collerton County. He built the second church at St. James during his pastorate and made the necessary repairs on the church that suffered severe damage in the storm of 1893. A mission school was established, St. James, between the years of 1893 and 1895.

PRESENT

In the Spring of 1955 the Most Rev. John J. Russell, D.D., then Bishop of Charleston, invited the Missionary Servants of the Most Holy Trinity to take charge of St. James parish and to establish St. Joseph Parish in Walterboro. Rev. John Baptist McCarthy, Missionary Servants of the Most Holy Trinity, was appointed the first pastor. He was assisted by the Rev. Mallory Duggan of the Missionary Servants of the Most Holy Trinity. Late in the summer of 1956 three Sisters of Mercy from Manchester, New Hampshire arrived to supervise and teach in the parochial school of Catholic Hill and to establish a parochial school in St. Joseph Parish. In Walterboro classes were conducted in rented space on Gruber Street. During this time Fr. McCarthy made plans for permanent buildings to house the school and convent. Toward the end of his term as pastor plans began to take shape. On September 8, 1960, Fr. McCarthy was appointed Treasurer of the new Father Judd Mission Seminary in Monroe, Virginia, and the new pastor, Rev. Francis T. Donahue, was instructed to take immediate steps toward the construction of the convent and school.

The architectural firm of Simon's, Lapham and Mitchell was engaged, and C. W. Blanchard Company began construction on April 21, 1961. The buildings were completed in time for the opening of school in September. Provisions were made to transport the Catholic children from the Catholic Hill area to Walterboro for classes where they would enjoy the modern school with its up-to-date classrooms. This transfer, therefore, ended the history of the venerable School of St. James which had served children for over 70 years.

Most Rev. Paul J. Hallinan, now Archbishop of Atlanta, officiated at the dedication on Sunday October 15, 1961. A church building has been built near the school on Francis Street. These two parishes, St. James on Catholic Hill and St. Joseph at Walterboro now number over 200 members. Father Roderick Keane, M.S.SS.T. is the present pastor and is assisted by Father Louis Murphy, M.S.SS.T.

VERY REV.
JOHN MUSINSKY, S.V.D.
SUPERIOR GENERAL

NEW Superior General for Divine Word Missionaries

—First American Elected—

Very Rev. John Paul Musinsky, S.V.D., 49, a native of Farrell, Pennsylvania, was elected new Superior General of Divine Word Missionaries, seventh largest missionary organization in the Catholic Church, on December 15, 1967. Father Musinsky is the first American to hold this office.

This appointment made Father Musinsky chairman of an Extraordinary General Chapter of Divine Word Missionaries, meeting in Nemi, near Rome, to revise and update the Society's constitutions (rules for the congregation). One-hundred and six members of the Society, representing 5,700 Divine Word Missionary priests and brothers active in 35 countries on all five continents, attended the Chapter, which ended January 20, 1968.

Father Musinsky succeeds Very Rev. John Schuette whose term of office would have extended through 1970, but who resigned in favor of a General Chapter decision to shorten the term of office from 12 to 10 years.

Prior to being elected to his new office, Father Musinsky, a doctor of Theology, served as Provincial for the Society's Eastern Province with headquarters at Girard, Pennsylvania. He was appointed to that position in June of 1967. Prior to that he served as Spiritual Director of Divine Word Seminary, Epworth, Iowa.

Father Musinsky is one of five children of Stephen and Ann Musinsky, now deceased. A brother and two sisters live in the Pittsburgh area: Stephen in East McKeesport; and Mrs. Thomas Zamborsky and Mrs. John Fudala, both in Munhall.

After graduating from St. Anne's parochial school in Farrell, Father Musinsky began his training with the Society of the Divine Word at the seminary in Girard in 1931. He was ordained at Divine Word Seminary, Techny, Illinois, August 15, 1944. Following ordination he went to Europe where he did two years of post-graduate study at Gregorian University, Rome, Italy, and then taught Philosophy at St. Augustine's, a Divine Word Seminary in Sieburg, Germany, for two additional years.

In 1946, Father Musinsky returned to the United States. He was assigned to Techny, where he served as Dean of Theologians for 12 years. After serving in a similar capacity at Divine Word Seminary, *Bay St. Louis, Mississippi* for a half year, he was appointed Novice Master at Divine Word Seminary, Conesus, New York. He remained at Conesus for three years before being appointed Spiritual Director at Divine Word Seminary, Epworth, Iowa.

Rev. John Bukovsky, S.V.D., 43, Rector of Divine Word Seminary, Techny, Illinois, was one of six priests from five different nations who were elected consultive advisors to the new Superior General. Together with the Superior General, the consultive advisors will direct the work of the missionary congregation in the coming years.

The Priest and Racial Injustice

(*Continued from Page 15*)

The average priest should have more than a passing knowledge of all moral and social questions.

—men who discriminate in favor of the underdog!

Where our seminaries have been deficient in emphasizing the total theology of Jesus Christ, they must now immerse themselves in that theology. Fortunately, change has already been in the air for some time, what with the momentum of ecumenism and all. By the time theological seminarians have completed their course of studies, they should have all the essential answers at their command—and the areas of justice and charity are the two most essential. No need to learn the beautiful doctrines of theology if you leave out the very core. In pastoral theology we put great emphasis on the sixth and ninth commandments, and we do well in exploring the vast, troubled field of sex, troubled marital relations and disoriented teenagers. But no course in pastoral theology is nearly complete without close scrutiny of the many implications of social charity and justice, without scriptural and practical orientation in the greatest problems of our day, without a well-balanced conscience in matters of the Great Commandment. Fallacious applications of Scripture to support unjust discrimination must be properly understood and refuted, as enlightened Protestant ministers are also doing.[10] Know thoroughly the full implications of the parable of the Good Samaritan, of our Savior's conversation with the Samaritan woman at the well, of the Sermon on the Mount, of the innumerable references to the Great Commandment in the gospels and epistles.

Realize the real meaning of racial apostolate. A special Negro apostolate is not a necessary evil; it is only evil, not necessary. "If we desegregate entirely, the Negroes will suffer, for their special apostolate will disappear," say some shortsighted priests. Good riddance! More Negroes will enter the Church if they see sincere efforts to make them first-rate Catholics.

Our seminaries now give the hope of being the dynamos of Catholicism that they should be instead of the hotbeds of mediocrity and wordly prudence which once produced mute "witnesses" of terrorism, lynchings, double-standard morality, bullying, police brutality, hatred, and gross injustice. We have always been eloquent in decrying the atrocities of war and the inhumanities committed behind the Iron Curtain. What degree of sincerity is to be found in such tut-tutting if one remains practically indifferent to the mess in his own backyard?

SENSE OF URGENCY

It is easy for the persecuted to have a sense of urgency about their need for freedom, dignity, wholeness. Therefore, by the very nature of the case, Negroes are bound to be more sensitive than others about racial matters, more keenly aware of injustices. You must, accordingly, be slow to accuse them of being too demanding, of wanting too much at one time. Their hearts have been bursting for 100 years, and now must find adequate human expression. That everyone should be an expert on race relations would be asking too much, just as it would be asking too much to demand that every priest be an expert on labor or crime. But race relations concern the Great

Commandment; they concern the fifth and seventh commandments. To say that anyone, especially a priest, should not have at least a sharp awareness and sense of urgency in this field, just as in the field of labor or crime or education, is absurd.

Yet, more. Mature people *act* in every situation of life, while immature, fearful, unwary or uninstructed people merely *react* to outside forces and to the conduct of others. It seems that so many people respond only to catastrophe situations. Observe how many free nations disdained each other's company until the communist threat forced them to work together for sheer survival. The windfall of foreign aid to many underdeveloped countries is, in many cases, a direct result of fear, political wooing against communist overtures. It is most unfortunate that an unbelievable number of Christians have been guilty of "reacting": of slumbering until a bomb-torn Birmingham, until a blood-drenched Philadelphia, Mississippi, until a riot-pocked country, rudely awakened them.

The plight of the Negro has meant but little until recent years when people suddenly discovered that the colored man has an economical value apart from slavery, and economical value not just in baseball and other sports but in practically every profession. It has gradually come to light that the Negro already wields considerable political push and has the potential to become a real power block. Where Christianity has failed in great part to arouse the best that is in people, their own ailing pocket-books have prodded them to humane action.

You had better believe that there is a sense of urgency behind the Black

"the criterion of salvation is the identification of Christ and one's neighbor: "I assure you, as often as you did it to one of these . . ." Are you ready to be judged on this score? I have loved Christ only so much as I have loved the Negro or any other person I loved the least?"

Revolution. This peaceful movement has turned the corner and flattened out for the finishing sprint. For years the Negro has had a dream—a dream which was fired to frenzied expectation by Dr. Martin Luther King before the Lincoln Memorial. Where is *your* sense of urgency? The hour is much later than many people care to believe. Priests, nuns, ministers, rabbis and many other good people participated in the demonstration at Selma, Alabama, but even their manifest good will produced a somewhat hollow ring —almost as if Christianity is doing no more than finally "reacting," no more than trying to save face with an eleventh-hour showing. After all, which beneficiary of a bandwagon psychology does not feel some affront to his dignity?

Dr. King and certain others are using a distinctively Christian approach of non-violence and prayer as advocated by our Savior himself, but the shame of the story is that much of the initial and consequent momentum was generated by non-religious forces through non-Christian motives. Has it never bothered you to reflect that the Catholic Church should logically have been the prime mover of all this since she really is *the* depository of Christ's truth and of his doctrine of love? Has this prima facie disproval of the Church's claims never disturbed your peace of mind? While admitting with Pope John XXIII that supplementary truth is found also outside of the pale of the Church, these reflections still remain a source of poignant irritation. With St. Paul, we should be wholly impatient to share the fullness of Christianity with all peoples.

A bit over a year ago, a television program on the Negro's fight for his rights mentioned significantly that the leaders of the various groups hopefully chose Dr. Martin Luther King to be the overall man of action—and found Moses! Without casting any reflections on the fine work of enlightened Protestant leaders, don't you think that

More Negroes will enter the Church if they see sincere efforts to make them first-rate Catholics.

the truth we claim to possess should have manifested itself decades ago in more than one Catholic "Moses" to lead out of bondage God's people of color? The mass indifference to and even hamstringing of vocational efforts among the Negroes has been discussed already. And now? Will the urgency of God's love, of which St. Paul speaks, and the pressing urgency of social upheaval drive us to immediate action? Actually, there isn't terribly much extra to be done. It is mostly a matter of *noticing* the Negro, of acting in certain areas where we did not even *think* of acting before. How many vocation recruiters, for instance, ever considered making a pitch for Negro vocations, dared to knock at even one Negro house, ever used a dark face in advertising? How many vocation recruiters have ever tried to imagine that they could someday be partially responsible for other Christs of other hues in their own diocese?

Whether we consider Negro vocations to the priesthood and religious life, or the lack of justice, or the shameless conduct of so many Christians, one thing stands out starkly: The Church as a whole has not had a real sense of mission, a real sense of urgency in bringing about racial justice. Naturally, everyone is adept in the use

of hindsight, but these observations are not mere hindsight, because they have been urged for years by men of truly-Catholic outlook. For quite some years now, various meetings and conferences on racial welfare and harmony have been in progress, and recently more and more priests and even bishops are becoming connected with them. However, as the late Father John La Farge pointed out decades ago, there has been too much talk and foot-dragging and too little real intent to act.

The bitter lees of recent riots are forcing us to conclude that the Negro needs leaders now more than ever. Not black power. Leaders! Unfortunately, one does not need both hands to count the bonafide Negro leaders in circulation at this time. Fired by delusions of black power, and, perhaps in most cases, blinded by frustration and a lack of balanced formal education, most of the so-called leaders — don't exclude the politicians—are but shoddy fruit of a shoddy system, victims of their environment. If the Church needs a renewed sense of urgency and mission now, she must put this sense into its proper context. It is for the priests, the leaders of the Church, to help correct the excesses of certain Negro leaders by timely rebukes and careful education. More, it is for the priests to multiply vastly their own effectiveness by choosing and training great numbers of idealistic young people, even teenagers, to attack the current evils of ignorance, poverty, and immorality at their very roots. Willing leaders of this stamp are there for the taking. The Communists use this tactic, and the Young Catholic Workers have made it a part of their organization with telling effect. Why can't priests cast their lot with the poor as our Savior did?

In their annual meeting of 1943, the U.S. bishops issued a statement on racial justice. A more elaborate, forceful statement was released in 1958. However, the declaration was not published in all dioceses until quite recently, and droves of priests went on stubbornly, blindly as before, at times even challenging the authority of their bishops.

New hope was kindled through the bishops' most recent statement at their November 1966 meeting. Their avowed concern is not so much to restate what they have already said as to "reduce principles to action, ideals to programs." Attacking the root causes of tension and poverty head-on, they analyze the racial problem in its present context of civil strife, danger, and ignorance. First and foremost, bishops and priests are exhorted to "learn and learn firsthand what it means to be poor, to be a poor Negro, a neglected Spanish American, or a disenfranchised Indian." The obvious inference is that we must get out, mingle with, and show concern for the underprivileged. Wholehearted co-operation with government projects is encouraged, while individuals, religious groups, and community organizations are urged to do whatever they can at their level to erase the scourges of hatred, ignorance, and poverty together with the discrimination which spawns them and which in turn is fanned by them. The various races are invited to replace shouted epithets and irrational slogans with reasonable dialogue. Since the United States is saddled with the role of world leadership, our democracy is on trial before world opinion, so that the whole question of racial justice, which we know to be morally right and necessary, has also come to be politically imperative.

These pastoral directives of our bishops are purposely general, since particular programs of action must be worked out in each diocese, in each deanery, in each parish, in each organization. But they demand action! Perhaps at long last the pastoral significance of canon 131 will come to light. Instead of a dry, unrealistic paper on some far-removed topic, an incisive negative and positive treatment of current moral and social problems, and

(*Continued on Page 28*)

Along The Southern Mission Trail

ARKANSAS

North Little Rock (St. Augustine). Father Bernard Keller, S.V.D., Pastor, wrote to us: "Our small church was able to progress a little more in adapting to the changes of the Liturgy. New altar and altar furnishings dressed up the church—as did the new carpeting of the sanctuary. Just now we are putting final touches to it by bringing the tabernacle from the back of the sanctuary to the side and front of the church where it will have even more prominence.

"Since school started our 'kids' have been right back in the swing of things. The girls have lived up to their reputation as Volleyball Champs in the Inter-Parish League. A little more competition this year. The boys have high hopes for a victorious basketball season. Already they claim victories over some of the 8th grade public school teams. Our teeners have been more involved in CYO activities this past Fall. This contact outside the Parish is good for them. On their own they've formed 'The St. Augustine Players.' They are busy, rehearsing their first stage play."

LOUISIANA

Belle Chasse (Our Lady of Perpetual Help). Rev. Piet Smits, S.V.D., a native of Holland and former missionary for 16 years in Indonesia, has been assigned to work in the Southern Province, U.S.A. He is temporarily staying at Our Lady of Perpetual Help and assisting at Assumption Church, Bertrandville on the East bank of the Mississippi River. Father Louis A. Nau, S.V.D., former Administrator of Assumption, has been assigned to the Lower German Province.

Lafayette (Holy Rosary Institute). An early morning fire at Holy Rosary resulted in complete destruction of a twin-building complex which housed a girl's recreation and storage area, music room and home economics department. According to Father William Oliver, S.V.D., Director, the fire was discovered around 4:00 a.m. and is believed to have started in the storage area. Exact cause has not yet been determined. Father Oliver said that the buildings were covered by insurance and will be replaced.

MISSISSIPPI

Bay St. Louis (St. Rose de Lima). An overflowing crowd of parishioners and friends of St. Rose enjoyed a delightful evening of entertainment of Christmas pageantry presented by the students of St. Rose School. During the show, held at the Sy Rosenthal Gym, the students presented Father George Heffner, S.V.D., Pastor, with a check to help defray costs at the school. The cafeteria has recently been remodeled and colorfully decorated with bright curtains.

Biloxi (Broadwater Beach Hotel). The Natchez-Jackson diocesan priests of the Carlow Alumni Association hosted the 16th Annual Meeting of the Association on January 8, 9 and 10. Guest speaker at the Luncheon was Most Rev. Harold R. Perry, S.V.D., D.D., Auxiliary Bishop of New Orleans. His talk centered on the need of

Rudolph & Company

St. Rose's future choir.

Four more converts for Fr. Bourges—his housekeeper and her 3 sons.

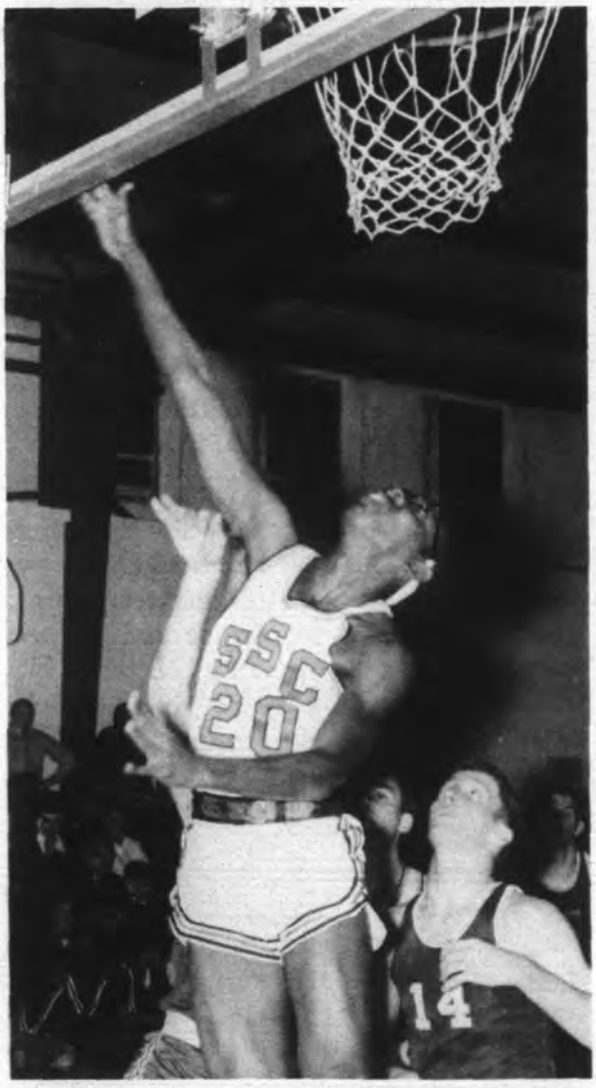
being vocation conscious, especially in regard to recruiting more Negroes for the priesthood as a concrete manifestation of the Church's universality.

Jaskson (Holy Ghost). Shirley Johnson, junior student at Holy Ghost School, scored highest on the Continuing Educational Enrichment Program test administered to junior and sophomore high school students from throughout the State assembled at Jackson College.

Sister Joseph Marie, Principal, announced that 11 students from the junior and sophomore classes at the school obtained scholarships and are participating in the program. Dr. Jefferson, Director of the program, commended the school on this large representation.

The students participating in the enrichment program in the humanities, mathematics, and social science meet every Saturday from 9:00 to 12:00 p.m.

Mound Bayou (Health Center). An estimated 4000 pounds of clothing was airlifted to the Mound Bayou Health Center as a result of a unique people-to-people program initiated by residents of the Columbia Point housing project, Boston, Mass. Both the Co-



Abraham Jackson gains 2 points for St. Stanislaus in game against D'Iberville in Sy Rosenthal Gym.

lumbia Point and Mound Bayou health centers are part of the Tufts University Comprehensive Community Health Care Program. The clothing, a result of a four week campaign spearheaded by Mrs. Ann Stokes, was sent to the Tufts-Delta Health Center where it was distributed, and the money collected was converted into food stamps for the underprivileged residents. Our readers will recall the series we printed on the poor conditions of the area. The *Boston Globe,* with the cooperation of Eastern Airlines, made the latest airlift possible.

Yazoo City (St. Francis). Rev. John Kist, S.V.D., pastor of St. Francis Parish, was one of the six priests appointed by Bishop Joseph B. Brunini to the Board of Directors of the Mississippi Catholic Missions.

The *Mississippi Catholic Missions* is a department of the office of administrative affairs. The principal functions of the Missions' office are to raise money, principally outside of Mississippi, for the missionary endeavors of the Diocese of Natchez-Jackson, and to allocate Mission monies where they are most needed.

The Priest and Racial Injustice

(*Continued from Page 25*)

rudimentary plans of action would convert the diocesan moral conferences into confrontations with the stark realities of parish and diocese. In a word, frequent and the very best communication is needed between our bishops, their priests, and their people, especially the under privileged.

THE FUTURE—CHRISTIAN DARING AND SELFLESSNESS

The thought of a Negro auxiliary bishop is no longer beyond the range of imagination. When broached two years ago, one priest considered this a good idea—but he conceived a *personal* diocese embracing all the Negroes in America! How un-Catholic can we get? Are we going to revitalize ideas which Canon Law has only tolerated all these years?

With a little less "prudence" and a bit more Christian fortitude, the Church can still repair her image in great measure. The failings of some of her members in racial justice have been only symptoms of a much greater failing: the failure to measure up to the *Magna Carta* of the early Christians—the Beatitudes. In failing to appreciate spiritual poverty and low estate, those members have not understood persecution and injustice. As more and more people are pointing out, it is not more information on race which most people need, but rather an encounter with their own conscience. The Sermon on the Mount, with its Beatitudes, finds its culmination in chapter 25 of St. Matthew, where the criterion of salvation is the identification of Christ and one's neighbor: "I assure you, as often as you did it to one of these . . ." Are you ready to be judged on this score? I have loved Christ only so much as I have loved the Negro or and other person I loved least.

1 *John* 4:26.
2 *Matthew* 9:11.
3 *Ramparts* magazine, Christman, 1963.
4 *Sign* magazine, November 1964 and January 1965.
5 *Divine Word Messenger,* March-April 1965.
6 John LaFarge, *The Catholic Viewpoint on Race Relations: Interracial Justice.*
7 April 10, 1965, p. 10.
8 *Sport* magazine, June 1965, p. 94.
9 Leonard, *Theology and Race Relations,* p. 1.
10 *Look Magazine,* May 18, 1965, p. 30.

NEW AFRICAN BISHOPS

Most Rev. Francis Arinze.

Most Rev. Francis Arinze, who reached his 33rd birthday on November 1, 1965, was consecrated Auxiliary Bishop of Onitsha, Nigeria on August 29, 1965.

He was born in Ezionelle in the Initsha Archdiocese. He was baptized at the age of seven while attending the mission school. His parents, who are still living, later embraced the Catholic faith.

Young Francis entered the minor seminary in 1947. He made his philosophical course at the major seminary in Enugu (1953-1955). Then he went on to Rome to study theology at the Pontifical Urban University from 1955 to 1960, earning the degree of Doctor of Sacred Theology at the end of the course.

The new auxiliary bishop was ordained to the Holy Priesthood in Rome on October 23, 1958.

Returning to Nigeria, Father Arinze taught philosophy and liturgy in the Enugu Major seminary. He took postgraduate courses in education at the University of London (1963-1964). For two years he served as education secretary in the Enugu diocese.

The Archdiocese of Onitsha has about 236,000 Catholics.

A cradle Catholic, Monsignor Sipendi was born March 19, 1915 and was educated in the home mission schools of Kilema in the Diocese of Moshi, Tanganyika. After completing primary and secondary schools in the Junior Seminary of Kilema in 1937, he was sent to the Collegio Urbano de Propaganda Fide, Rome, for his philosophical and theological studies. He was ordained to the priesthood in Rome December 20, 1942, and he continued studies in Canon Law until 1945, whereupon he returned home.

Upon return to Kilema, he was made curate of two mission stations in the Diocese of Moshi. He held this position until 1940 when he became instructor in the diocesan secondary school. In 1958 he became Assistant Education General in the Tanganyika Episcopal Conference Secretariat and in 1961 became its Secretary, a post he held until 1966, when he was given the position of Apostolic Administrator with the title of prelate.

Most Rev. Joseph A. Sipendi.

Most Rev. James Sangu.

Named to be Bishop of Mbeya June 11, 1966, Cardinal Laurean Rugambwa consecrated Rev. James Sangu, of the Karema Diocese, Bishop exactly three months later, September 11.

Born July 7, 1920 in the Zimba Catholic Parish in the Karema Diocese, the son of Mr. and Mrs. Dominic Sangu, the future bishop entered the Minor Seminary Ujiji in 1931, and the Major Seminary Kipalapale (Tabora Diocese) in 1937. He was ordained a priest in his home parish, Zimba, September 9, 1947. After pursuing graduate studies in Rome where he received the Laureate in Canon Law, magna cum laude, he returned to the Karema Diocese. He held two posts simultaneously, one as curate, and the other as Editor of the diocesan paper, "Sauti Uetu" (Our Voice). He was later appointed parish priest in his native village, Zimba for three and one-half years, and in 1961 was transferred to Dares Salaam as one of the staff members of the Catholic Secretariat of the Tanzania Episcopal Conference. He worked first as the Secretary of the Social Department, then as Secretary of Lay Apostolate Department, and, finally, as Secretary of Pastoral Department, together as Assistant Secretary General.

Culion Sanitarium
Culion Palawan
Philippines
Nov. 17, 1967

Divine Word Seminary
of St. Augustine,
Bay Saint Louis, Miss.

Dear Father:

I am a lonely boy of this place, having no Parents to look to, and I am still happy amidst my loneliness as a Patient of this Sanitarium. I happened to read a Divine Word *Messenger* given to me by a Priest and I came across your column.

I had been collecting stamps, and I do not know where to send them. So I am enclosing some of them, might you may use them.

I am interested to have a friend in America, and I would admire and highly regard your kindness if you can publish my name in your column.

Thanking you so much for the favor,

Very Respectfully,

Lorenzo Behasa

My address:

Lorenzo Behasa
Culion Sanitarium
Culion Palawan
Philippines

SAVE STAMPS FOR THE MISSIONS

Believe it or not, your cancelled stamps can help our missionaries. Ask you friends to help too.

Send to: Brothers Stamp Dept.
Divine Word Seminary
Bay St. Louis, Miss. 39520

THANK YOU

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

LET YOURSELF GROW

Read Your Catholic Press

American Catholics are urged this year—in connection with Catholic Press Month in February—to open their minds and their horizons, to take in more knowledge, so they can grow in their faith and grow as persons.

Mental inertia is the great obstacle—the human wish to do things as we always have, to look at our faith and our fellow men, our jobs and our cities, in the same way we always have.

But none of these is the same; nothing of life is really the same as it was, nor ever will be again. If we are to see life and people and the world clearly —in their changed and changing forms—we ought to change our view—put on new vision, so to speak.

Knowledge helps to give us this new vision. And the press helps to give us this knowledge. Newspapers, magazines, books—all help us to find the facts, ideas, attitudes we need to know the new world we live in. But we must want this knowledge, we must seek it, we must let it come in. Let Yourself Grow . . . Read Your Catholic Press!

DIVINE WORD Messenger

SPECIAL COMMEMORATIVE ISSUE

125th ANNIVERSARY
OF THE
SISTERS OF THE HOLY FAMILY

MARCH - APRIL
1968

MISSION MASS LEAGUE

Enroll yourself and your loved ones in the MISSION LEAGUE in honor of the BLESSED TRINITY

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

* A share in 3 Special Masses every day (2 for the living and 1 for the dead).
* A daily participation in the 3,000 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead) _____ $ 1.00
2. PERPETUAL Membership for one Person (living or dead) _____ 10.00
3. PERPETUAL Membership for one Family (living or dead) _____ 25.00

---------- CUT ON LINE ----------

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR _____

PERPETUALLY _____

Offering given by:

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Send certificate to:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 45 / No. 2 / March-April / 1968

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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William J. Kelley, S.V.D.

MANAGING EDITOR
Paul M. Kuhl, S.V.D.

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PHOTOGRAPHERS
Charles D. Burns, S.V.D.
William J. Kelley, S.V.D.
Wilbert White, S.V.D.

COVER:
Rev. Mother Marie Anselm, S.S.F., Superior General of the Holy Family Sisters, greets Archbishop Philip M. Hannan of New Orleans and the Honorable Hale Boggs, M.C., prior to the 125th Anniversary Testimonial Dinner at the Roosevelt Hotel, New Orleans, November 21, 1967.

Subscription Rate: 1 yr. — $2; 2 yrs. — $4; 3 yrs. — $5; other rates, see below.

Address all correspondence simply: Divine Word Messenger, Bay Saint Louis, Mississippi 39520.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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PHOTO CREDITS: STAFF or Contributed

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SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

MEMBER cpa CATHOLIC PRESS ASSOCIATION

INTENTIONAL SECOND EXPOSURE

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FOR ONE YEAR .....

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MEMBER cpa CATHOLIC PRESS ASSOCIATION

The MESSAGE

Rev. William J. Kelley, S.V.D.

Angels of Mercy

On November 21, 1967, the Sisters of the Holy Family of New Orleans, Louisiana, celebrated the one hundred and twenty-fifth anniversary of their foundation. Established for the purpose of giving glory to God through service to their neighbor by the education of youth, and the social and spiritual well-being of the aged, the orphaned and the deprived, the Holy Family Sisters have been an inspiration to all during the past 125 years. Their work began in 1842 with the opening of a home for aged women, followed by the conducting of catechetical classes and the remodeling of the original building to admit boarders, to whom sewing and embroidery were taught. In subsequent years a secondary school for girls, St. Mary's Academy, was opened, with advanced subjects added to the curriculum, and young women were prepared to live fuller intellectual, cultural and spiritual lives.

In 1893, the Lafon Home, a home for boys, was dedicated on Chef Menteur Highway, New Orleans. This establishment was made possible by a substantial donation from a Thomy Lafon. Today it plays a very important part in the greater New Orleans community.

At the close of the century people caught in the Yellow Fever Epidemic witnessed the courageous service of the Sisters as they nursed the sick and comforted the dying. Soon afterwards the Holy Family Sisters turned to other lands and extended arms of mercy across the Caribbean to British Honduras where four schools flourish with a total enrollment of 1500 students. On the Gulf of Mexico at Galveston, the Sisters staffed an Industrial and Boarding school. At present they are in charge of 26 elementary schools, having a total enrollment of 8,271, and 6 high schools with 1,554. The Holy Family Sisters maintain 3 special schools for the mentally retarded and run a catechetical center. Two hundred and five Sisters are teaching in classrooms and 9 are engaged in the nursing apostolate while 11 Sisters are in the Childrens' Home.

The services of these dedicated servants of God can never be adequately written. The untold joys and benefits are too numerous and many times known only to the recipients. The Society of the Divine Word has been one such recipient through their work in mission schools and vocation-wise. For this reason we are indeed pleased to dedicate this special issue to the Sisters of the Holy Family, with the hope that it may reflect, in some little way, the greatness of these Angels of Mercy for God's people.

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YOU HAVE WALKED A LONG WAY

by GEORGE WILSON, S.S.J.

(Editor's Note: Sermon delivered by Rev. George Wilson, S.S.J., at St. Louis Cathedral on the occasion of the 125th anniversary Mass.)

Thus says the Lord: Release those bound unjustly, unite the thongs of the yoke; set free the oppressed and the homeless; clothe the naked when you see them, and do not turn your back on your own. Then your light shall break forth like the dawn, and your wound shall be quickly healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer, you shall cry for help, and he will say: Here I am. If you remove from your midst oppression, false accusations and malicious speech. If you bestow your bread on the hungry and satisfy the afflicted, then, light shall rise for you in the darkness, and the gloom shall become for you like midday; then the Lord will guide you always, He will renew your strength and you shall be like a watered garden, like a spring whose water fails. (Isaias 58: 6-10) Thus says Isaias.

REV. GEORGE WILSON, S.S.J.

It was the year 1842 that the Congregation of the Holy Family Sisters was founded. A year within very trying times politically, morally, in religion and in matters of race. In the civic affairs of the Country, State and City, the headlines tell us of John Tyler being President and that the people were quite disatisfied; the Country was recovering from the Indian War; Tippacanoe and Tyler were in every editorial and were basis for public jokes. The people blamed Tyler for the great unrest. Arisings were spotted all over the Nation by the Nativists who opposed the Colonization Convention; these uprisings were triggered by the beginnings of the great immigration period adjuncted to the Irish potato famine. All administrations were in financial distress and taxation was a word not to be spoken aloud. Prime interest was 7 percent. The Black Code versus the Humanitarian Movement of the Abolitionists were girding their loins for the great fratracidal holocaust of the 1860's.

In New Orleans, where a short few years before had experienced the great plague; in 1842, there was a dissatisfaction with everything. Monseigneur Antoine Blanc, the then reigning Archbishop, strove to guide and to lead a people strongly imbued with anticlericalism. The Monseigneur had inherited much that was noble and heroic from his predecessors, but he was burdened, too, with his predecessors' mistakes and failures. He faced Voltairianism, Jansenism, Gallicanism, Masonry, indifference and ignorance. There were great oppositions to any religious au-

thority. The Morguilliers and the Wardens made his life very difficult and shackled so much of his effort.

New Orleans, the city of debauchery, had within its boundaries deep religious fervour of the silent good. The city was described as "The new Babylon, the sewer of all vice, and the refuge of all that was worst upon earth." The cleric and the nun were being asked to stand up and be counted, and, even then, many were found to be wanting. The Church sent out clarion calls across the world for Priests and Sisters to come and help.

Racism was, at this time, at its lowest depth. The fact was that a Griffe woman was a most valuable chattel and was even being bred for this purpose. The Church, clinging to its European foundations, could not or would not stand up and lead, the Church had already started its history of accommodation to southern culture, by the way of minimal spirituality. It certainly seems that the Church was ill-equipped to handle moral problems with such deep cultural roots. According to the testimony of man, in 1842, to be human one had to be white. Confused — they were.

There have been many times in the history of man where God intervened; if there was ever need for the awesome mystery of God's finger calling for great spiritual heroism, it was in 1842. The mysterious ways of God gathered together three women who had separately been preparing themselves, without realizing it, to be His instruments in a most specific way.

Miss Mari Jeanette Alicot, a spiritual enthusiast, who went from Plantation to Plantation instructing all who would listen, was a plaintive cry in a great wilderness.

Miss Juliet Gaudin came out of Cuba in her youth and improved her prayerfulness within the boundries of a morally corrupt city.

Miss Harriet Delisle, as far as we know, a native of New Orleans, prayed often and long before the altar in the Cathedral.

These three were drawn to one another by their frequent visits to the Cathedral; one can well imagine that Miss Alicot, was at this time looking for help, for her self-chosen role must have been a continuous frustration. We have very little knowledge of what went on, for the only historical source we have are the "Annals" of the Congregation. We wish, so very much wish, that they had written more. We do know that Miss Alicot went with the Misses Gaudin and Delisle to see Father Etienne Rousselon, Vicar General of the Archdiocese, and from this and subsequent visits was founded the Congregation of the Sisters of the Holy Family. God used the enthusiastic dedication of Miss Marie Jeanne Alicot, joined it to the prayerful holiness of Miss Juliet Gaudin and Miss Harriett Delisle and continued to shape destiny.

It has been said that adversity brings out talent. These three women lived adversity almost as though it was a way of life, as were all who were to follow them. They set up their Congregation on Saint Bernard Street and then moved to Bayou Road. To educate the young and to help the aged was their goal. It was while residing on Bayou

Honor Guard and the Superior General and her Council at the Mass of Thanksgiving in St. Louis Cathedral, November 24, 1967.

Have you the will to be determined — the determination that your forbears passed on to you?

Road that they wore the religious habit for the first time and received their first postulant, the joy of the latter was offset by the bravery of the former. It doesn't take too much imagination to picture a Negro woman going onto the streets of New Orleans dressed in a religious habit; the stares had a reaction of laughter, which when it dies down becomes scorn, which could easily have been accompanied by the throwing of stones by children. What we are interested in is the heart and mind of the Sister when she returned home, how little did she realize that she was to be the first of many hundreds who follow her, who were to be laughed at and scorned. This was in a social culture that really believed "to be human, one had to be white."

We, who believe we are so sophisticated today, look at evil and discipline ourselves not to be shocked; we saturate our minds with violence in all of its forms; we bring cruelty and suffering and pain into the open and let all, adults and children, gaze upon them. Man, quaintly, is so very hard trying to explain the suffering he has caused by revealing that suffering is universal. Because many suffer, doesn't mean the individual bearing the suffering has less merit. Hence, it will be most difficult for us to appreciate, in any sense, let alone the spiritual realm, what these early Sisters went through. Man, indeed, has lost his ability to "wonder."

Roger Baudier in his book wrote: "One of the glories of Monseigneur Blanc's episcopacy was the founding of the Congregation of the Holy Family Sisters." These Sisters did untold and really untellable good. Many souls were saved to the Faith through their efforts. Many were led to a true catholic life, through their example and guidance. Their institutions were the first basicly organized effort in the Church in the South for the Negro child and the aged.

The one hundred and twenty years have been pretty much the same, victims of great indignities from within and without the Church. They have a vow of voluntary poverty, and they live it well; they have also lived a life of, what might be termed, involuntary poverty. Many of the convents are not habitable; many a salary was not paid; many a meal was missed, yet neither from history nor from hearsay has anyone, anywhere ever heard a complaint from them about the conditions of living that these women accepted. The only answer can be that poverty is equated in depth by hope, and their

Archbishop Philip M. Hannan receives the gifts during the Offertory Procession at the Mass of Thanksgiving in St. Louis Cathedral.

St. Augustine's Purple Knights Choir added musical joy to the celebration under the direction of Mr. James H. Freidman.

hope is high in the spiritual realm. Their lot was not so much segregation as a basic, but its implication, the inevitable hostility: "I am better than thou." Causes of humiliation come in many guises that it can so easily become subtle harassment.

In the 1870's most of the Negroes were lost to the Catholic Faith. Lack of planned and organized effort, total lack of organized schools. What did the Holy Family Sisters think, in the thirtieth year of their existence? When the obstacles seemed so insurmountable, what did the Sister think in the quiet of her cell? It is, indeed, a miracle of grace that they weathered the years and didn't collapse. It must be that God gave them the grace to continue that the rest of us may read in them, what Faith really is, lived and abided by. If we will only look — if we will only read.

To the young: you are a part of destiny, for if there was ever an element that died to be reborn, it is you. Your impetuosity has great value, discipline it by prayer and wisdom. Do not judge too quickly. The Congregation has great things in its future, for it has suffered so much in its past. Or could it be — we ask the question: Are you, the young, big enough to meet the challenge of this present hour, this cleansing evolution? Have you the will to be determined — the determination that your forbears passed on to you — Harriet, Juliet, Alicot, Josephine, just to start the litany?

I have met, have talked with, have listened to some of your outstanding members, those who have had a true encounter with God. Some died young, some in age, some are still with us. All resigned to a great sadness that they were unable to communicate to the Community what God had permitted them to realize. What *does* God have in mind for you, when even in this you are denied!

I have been with you for some thirty years, I have laughed with you and consoled you in your sorrow, I have watched you in mixed racial groups and have seen you hurt, terribly hurt, but never as much as by an eyelid blink did you reveal it. So much subtle harassment have you endured. I have looked at you and marveled at your Faith — I have asked myself if I had such Faith — the question is not apropos because God grants the grace of belief to those who wish to believe in whatever depth is required.

You really owe very little to anyone beneath your God, in the strengthened core of one hundred and twenty-five years of living, though you will be the

The Lord will guide you always, he will renew your strength, and you shall be like a watered garden, like a spring whose water never fails . . .

last to admit this. You have been helped, guided, counseled, many times in your life span, these experiences were but tools that you accepted, and used, to shape your own destiny.

I will not acknowledge that you have the right to be proud in this year of anniversary. I will allow that you be satisfied; whimsically, I should like to see you smugly satisfied that you have come from such an outstanding heritage. You have walked a long way in one hundred and twenty-five years — double the distance because of what you are. Your joys have been many — pleasantries within your own Community — you have been given the God-permitted right to laugh — you laugh at yourselves, as the child laughs, and this is good. It has been your sustenance.

The price of slavery and its evil aftermath rises daily. The theological problem is gathering explosive momentum — to quote Jefferson's ominious phrase — "a fire bell is ringing in the night." The graph upon which is drawn the line of life, of history, of religion, has its high and its low points; consider it with a deep seated searching thoroughness. Your future! You belong to a time beyond a time — a continuum. We, the people of the Church of God, need you so very much. We do not know whether we are in a turning point in history — 1842 and 1967 reads so much alike; you could still be in your beginnings, the Armogeddon is yet to come. I give you counsel when I should be taking counsel from you. Remember and remember well: ". . . The Lord will guide you always. He will renew your strength and you shall be like a watered garden, like a spring whose water never fails." Thus says Isaias.

Summary of Jubilee Events

On November 24, the Sisters of the Holy Family marked its 125th anniversary with a Mass of Thanksgiving in St. Louis Cathedral attended by an impressive group of clergymen, including nine bishops and two abbots.

More than 1,000 well-wishers attended a $25-a-plate dinner in the International room of the Roosevelt hotel that evening. Principal speaker was Congressman Hale T. Boggs. His speech is included in this memorial addition. Lawrence Emerson, who received his early education from the Sisters of the Holy Family, expressed a warm "thank you" to the Sisters. Speaking for former students, Emerson, who is now principal of J.S. Clark High School in Opelousas, Louisiana, said that a roll call of "family" taught by the Sisters includes worldwide addresses of priests, Sisters, and a host of professionals, including many teachers and nurses. Today's students were represented by Miss Ann Breaux, president of St. Mary's Academy student body. She said in part, "Through daily contact with the Sisters we have come to know the marks of a true Christian." Archbishop Philip M. Hannan stressed the value of inspiration instilled by the Sisters in all whom they serve. He said that the Sisters' influence is evident in the eloquence of both the past and the present students — the products of schools staffed by the Sisters of the Holy Family.

A Mass of Thanksgiving was concelebrated on November 25, in St. Augustine's Church by Most Rev. Victor J. Reed of Tulsa-Oklahoma City diocese and Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans. The history of the Congregation began in St. Augustine's. The afternoon was reserved for public tours of the various facilities of the Holy Family Sisters.

Closing the three-day celebration was a day reserved for the community itself — Mass, business meeting, dinner and projected goals for the next 25 years.

". . . they have taught that we must extend to every man the love we have for you. . . ."

INVOCATION

by Most Rev. Harold R. Perry, S.V.D.
Auxiliary Bishop of New Orleans

O God, Father of us all, we are assembled here on this auspicious occasion to commemorate a hundred and twenty-five years of dedicated service by the Sisters of the Holy Family.

For more than a century these zealous Sisters have taught our children and adults that the first commandment is to love You with joyous hearts and reflective minds, with free and dedicated wills, and the second is to love our neighbor as ourselves. With your divine assistance they have taught that we must extend to every man the love we have for you. They have taught that we must respect the needs and rights of others, that we must promote their growth, their development, and their eternal destiny.

We pray now that all present here today will make themselves instruments of your justice and peace, the builders from man to man, from group to group, ending the fear that makes us strangers to one another.

Finally, we ask a blessing for our beloved Archbishop, for Reverend Mother Anslem, for our speaker of the day, Honorable Hale Boggs, and we pray that you bless these and all the gifts we are about to receive from your bounty through Christ our Lord.

AMEN.

THE EPITOME OF THE BROTHERHOOD OF MAN

by Honorable Hale Boggs, M.C.
Assistant Majority Leader

(Editor's note: The Honorable Hale Boggs was Principal Speaker at the Testimonial Dinner honoring the Sisters of the Holy Family at the International Room of the Roosevelt Hotel, New Orleans, Louisiana, November 24, 1967).

CONGRESSMAN BOGGS PREFACES HIS SPEECH WITH A LITTLE HUMOR.

I can't begin to tell you what a real pleasure it is for me to stand before you today and address you on this great occasion.

This talk is my first on my first visit home following a complicated operation. I can assure you that I feel particularly close to my fellow human beings and my God following that surgery.

The many messages and prayers I received from friends and well-wishers during that trying time made me realize how close we all are in the Brotherhood of Man under our God. And certainly I am grateful to God that I am standing here at all.

And, speaking of the Brotherhood of Man, the work of the Sisters of the Holy Family throughout 125 years epitomizes it.

It is an inspiration to us all to read the story of Marie Alicot and her early association with the good Harriet Delisle and Juliet Gaudin in their work for the spiritual welfare of the poor, the downtrodden of all races, but particularly with the Negroes.

Since November of 1842, when your order began its work of caring for the aged, teaching catechism to the slaves, teaching young girls and countless other good works, you have not only seen your influence grow and your work become more appreciated, but you have seen tremendous changes in our city, our state, and our nation.

Yes, our country has come a long way in the 125 years of the Sisters of the Holy Family.

Indeed, life in the United States has changed dramatically for the better in just the past half century. Some of the statistics that emerge when 1917 is compared with 1967 present a startling contrast. Population was doubled from 100 to 200 million. Fifty years ago in the garment industry for instance, we had a seven day week with a $5.00 weekly paycheck. Today, the average worker gets $2.60 an hour for a 35-hour week. Before World War I, the average American factory worker earned the equivalent in today's dollars of $26.00 a week, while his current yield is, on average, about $115.00. Put another way, the worker in the earlier period had to work one hour and 35 minutes to buy a dozen eggs; for the same eggs now, he spends 12 minutes on the job.

A man's suit, which cost him 75 hours of labor then, calls for less than 20 hours now.

One key to this unprecedented prosperity is the astonishing productivity — the output of goods and services per man hour — that has trebled since 1917, far outstripping the performance of workers in any other industrial society (in 1960, European workers, for example, roughly reached the level of output attained by the American worker in 1925). In 1917, the U. S. farm worker could feed eight people; today, he feeds 40. In 1917, when the U. S. population was 103 million, the nation's gross national product was about $75 billion (in prices adjusted for inflation) compared with about $800 billion now, for a population of roughly 200 million.

But figures can also be painful reminders of the things that our country has not achieved. Who can calculate the square miles of slums that beg renovation of the poverty that remains a blight on this industrial society? Too many millions of Americans still make up families that earn less than $3,000 per year — the figure set by the government as the poverty level.

Nevertheless, our modern age has seen a liberation of people and nations much wider and less disruptive than at any time in history — an awareness of human rights, equality and justice more sensitive and dynamic than the world has ever known before. It has proved the American revolution is and has been a continuing revolution.

Never before in history has man had so much knowledge, skill, courage, and inventive imagination; never before has there been so much cohesion, communication, cooperation and concern among the peoples of the world; never before has the dignity in the human person been so highly respected; nor has the welfare of mankind received so much active concern. We still have totalitarian regimes; we are still forced with militant communism, but we are not unaware that our democracy must

Left to right: Mr. Norman Francis, Master of Ceremonies; Congressman Boggs; Rev. Mother Marie Anselm; Mr. James Fitzmorris, Jr., Chairman of the Testimonial Dinner.

be constantly perfected to combat them.

For instance, the latest Harris survey of a carefully drawn national cross section shows: By 57 to 32 percent, the people favor a national program to tear down ghettos in the cities. By 56 to 31 percent, the public supports a national job program to provide employment for the ghetto unemployed.

And, despite an attack of unequalled vehemence, the poverty program which so intimately affects the lives of so many of our people, particularly in metropolitan centers such as this, has recently been overwhelmingly reapproved by the Congress of the United States.

Yes, much has to be done, but much has been done. I was interested in the survey recently completed on the status of Negroes in our country, and I quote from two paragraphs of a book soon to be published by Irving Kristol, entitled "A Nation of Cities."

"Every year, tens of thousands of Negroes are moving out of poverty, and thousands more are moving into the middle class, both in terms of income and status of employment. Moreover, the rate of such movement is noticeably accelerating every year. More than half of Negro families in the North have incomes greater than $5,000 a year; and over the nation, the proportion of Negroes living in dilapidated housing has been cut in half during the past decade.

"Approximately one half million Negroes per year are moving above the poverty line. It is similarly worth noting that there are now something like a half million Negroes in each of the following occupational categories: (a) professional and technical, (b) clerical, and (c) skilled workers and foremen. The total is about equal to that of Negro blue collar factory operatives, and will soon be substantially larger."

Much of what has happened to make people understand one another better

Toastmaster Norman Francis introduces guests of honor at head table.

can, I believe, be attributed to the work of the Church — particularly in the persons of good nuns such as yourselves who have been on the front line in preparing the responsible adults of tomorrow and in stressing the human aspects of man's relationship with his fellow man.

The pastoral constitution on the Church in the modern world has made all of us Christians more and more deeply aware of the witness that we must give, not only as Christians, but especially as truly human beings, to a world that in so many ways has become alienated not only from God but from reality itself. The opening words of this document should, I believe, in some way be the spirit of dedication shared by all men of goodwill everywhere. Let me quote these words:

> "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have

welcomed the news of salvation which is meant for every man."

Indeed, as I read the pastoral constitution on the Church in the modern world, I see that our religious leaders are inviting all of us, as the people of God, to become involved in the real, and sometimes agonizing, issues of our times. I do not believe that we can ignore the voices that come to us from the world in which we live. We know that we have many problems and we know too that we do not have all the answers to these international and national problems that weigh heavily upon us. Would to God that we had ready-made solutions.

Would to God that we lived in a world where issues are clearly defined and we could all distinguish good and evil as readily as Dick Tracy can separate the good guys from the bad guys. But we know that is not the situation and we must not only live, *but we must work* as Christians, in a world that is confusing and complex. I am trying to say that we are members of a pilgrim Church and as such, we will always be in this life on the road. Heaven awaits us, it is not already upon us.

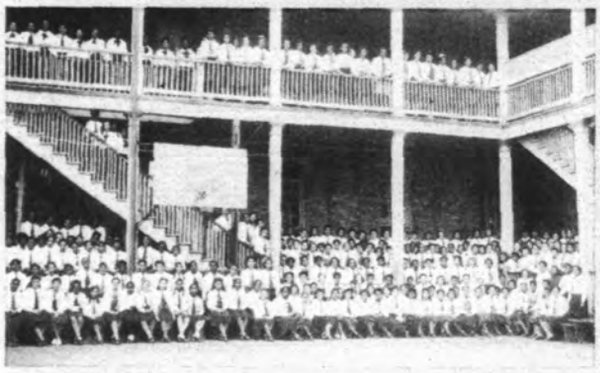
There is one aspect of the Church's social teaching that I should like to elaborate upon for a few brief moments because I feel that the theology of secularity is one that deeply concerns all of us. We are all dedicated to working for, what Pope Pius XII called "a better world willed by God" and we are, I believe, convinced that before that objective is achieved, "the whole world must be rebuilt from its foundations, transformed from savage to human, from human to divine, that is to say, to make it as God would have it."

I believe that we are entering upon a new era of humanity. One man has told us prophetically that we are surely and steadily evolving into a creative perfection that we ourselves are not even aware of. "The human world today," wrote de Chardin, "has not grown cold, but it is ardently searching for a God proportionate to the newly discovered immensities of a universe

(Continued on Page 50)

". . . inviting all of us, as the people of God, to become involved in the real, and sometimes agonizing, issue of our times."

Pictures from the Family Album . . .



from teaching school to operating catechetical centers. . . .

A look at the old habit, both professed and novice. . . .

DIVERSIFIED

Motherhouse and Headquarters of the Sisters of the Holy Family, Chef Menteur Highway, New Orleans, Louisiana.

from domestic to geriatrics

. . . to vocational training

A View of Progress Through The Years

Stressing the scientific aspect of the world today.

Out of the past comes this picture of the student body and band as they pass the old St. Mary's.

Years spent in God's work attest to the viability of the congregation.

ACTIVITIES

Postulants of the Congregation reflect the fact that 250 members of the congregation are under 50 years of age.

Our proudest mememto is the fulfillment of our unique purpose to serve the needy, neglected, poor, and abandoned.

Among the young they form attitudes and appreciation and set up standards "to shame the wise" (Group of students who ushered at the 125th Jubilee Dinner).

(Continued from Page 47)

whose aspect exceeds the present compass of our power to worship."

I believe that this is the vision we should grasp in our assessment of the future. Some of the old conflicts are resolved, but greater ones have arisen.

But, we have so many problems to work at: the problem of unbelief, rampant in the world today; the problem of understanding and developing those basic truths that we have for so long accepted as the warp and woof of Christianity; the problem of making a universal God a reality in a world that is dedicated to secularity; the overriding problem of war and peace, of wealth and poverty at home and abroad, hatred and love, knowledge and ignorance. These problems, I submit for your consideration, are not purely religious problems, nor are they purely political problems. These problems, involving the very future of man himself, are the great issues of our society, for the future of that society depends upon how we will measure up to them. This we must do all together as witness of a Christian Faith, that we firmly believe does contain the seeds of

solution.

What an example you have set in a time when too many are preaching riots and bloodshed, you have sought to build bridges of understanding; when too many people have turned from the ancient disciplines, you have continued to live by the greatest admonition of all — love one another. You have recognized that those with whom you have come in contact want the same things that everyone else wants — the opportunity to live in peace and dignity; the opportunity for a job commensurate with his or her abilities; the opportunity for a full education; the opportunity to earn a good living; the opportunity to live in a decent house; and the opportunity to be good citizens of a great country. For this, and so many other things, those of us who have some responsibility in Government say, "THANK YOU!"

Eminent men participating in the program for 125th Anniversary. Left to right: Mr. Norman Francis, Master of Ceremonies; Mr. Richard B. Montgomery, former President, Chamber of Commerce, Greater New Orleans; Archbishop Philip M. Hannan; Mr. James E. Fitzmorris, Chairman.

They Have Confounded the Wise

by Rt. Rev. Msgr. Henry C. Bezou

(Editor's note: Delivered at a Mass of Thanksgiving, St. Augustine Church (the site of the first apostolic work of the Sisters of the Holy Family), New Orleans, November 21, 1967).

Consider your call. According to human standards, few of you would be considered as wise, or powerful, or of noble birth. But God has chosen what the world regards as foolish to shame the wise, and what the world considers as weak, God has chosen to shame the strong, and what the world regards as low, contemptible, mere nothing, God has chosen to bring to nought the things that are." (I Cor.: 1:26-29)

Hardly more than a handful of persons took note of the happening in a rented house on St. Bernard Street on Monday, November 21, 1842, when two women of color began to lead a community life for the first time in the 125-year history of New Orleans.

In vain do we search the journals of the day, including the *Propagateur Catholique* which had made its initial appearance eight days before, for an editorial comment on the event. No daily paper of the time considered the happening newsworthy. It is doubtful that even the clergy, except for the Bishop and his Vicar General, were aware of the momentous occasion. And we cannot help wonder if the priest-founder had the prevision to draw a prophetic message from the gospel parable which tells us that the mustard seed is "the smallest of all the seeds, but when it has grown it is the biggest shrub of all and becomes a tree, so that the birds of heaven come and nest in its branches." Nor could Father Rousselon in his most optimistic moments have envisioned a spectacle such as most of us witnessed last night. (Reference to the 125th Jubilee Banquet at the Roosevelt Hotel, New Orleans).

As the year 1842 drew to a close, the ecclesiastical soil of New Orleans

RT. REV. MSGR. HENRY C. BEZOU

seemed to be particularly inhospitable and barren for planting the seed of a religious community. The month of November had opened ominously with unruly conduct by laymen in the very sanctuary of St. Louis Cathedral on All Saints Day. A week later, a schism started when the trustees or wardens of the Church refused to accept the bishop's choice for their pastor. This priest, Father Etienne Rousselon, was the spiritual director and mentor of the two women who were the principals of the November twenty-first happening. Because of the interference of the wardens all clergy withdrew from the Cathedral by mid-November, and the Church was priestless for a short time. Verbal attacks on Bishop Blanc and Father Rousselon were common in the press and in coffee-house conversations,

precisely because prelate and priest were not native-born. Immigrants from many countries were landing at New Orleans and multiplying problems of adjustment inherent in a heterogeneous and polyglot community. Complicating the local situation was the condition of a growing and restless Negro population.

It, too, was fragmented. There were the slaves who were still suffering from the prescriptions, inhibitions, and prohibitions of the "Code Noir." There were the freedmen, themselves former slaves or descendants of slaves. Whether manumitted or free-born, their lot was hardly better than that of the slaves themselves. No matter how light their complexion, they remained a caste apart. Their ancestry or ethnic origin, even when known to be partly Caucasian, could not keep them from undergoing discrimination. The opportunities for their cultural, educational, social, and religious development were minimal. Few white persons in New Orleans, or for that matter, elsewhere in the South, were willing to take the initiative in helping to loosen the Negro, slave or freed, from his social and economic bondage.

One notable exception to this mass of indifference was Marie Jeanne Alicot, the third party of the white race involved in the event of November 21, 1842. A Frenchwoman, she had come to New Orleans in the 1820's to visit her sister, an Ursuline nun of the local community. According to chroniclers, Miss Alicot had fallen in the Mississippi when the gangplank of her ship slipped as she was about to land. A Negro fisherman nearby leaped into the river and rescued her from drowning. This act of heroism is said to have induced her to work in favor of the members of his race. By 1825, having already begun to catechize Negro boys and girls of the nearby plantations, she opened a school for the children of freedmen in the former College D'Orleans which then stood on property adjoining the site of the future St. Augustine Church. An Ursuline postulant soon joined Miss Alicot in her educational work and Ursuline nuns later staffed the school, from 1831 to 1838.

The Sisters have a special concern for the poor, the orphans, and the needy.

Miss Alicot's concern for and interest in Negroes also embraced adults of the race, a disposition generally eschewed by the white people of her day and an attitude still too rarely demonstrated in our own times. She befriended and guided two young Negro women, the fourth and fifth, and, by human standards, the "foolish and weak" parties of the November 21, 1842 happening.

One was Harriet Delisle, born in New Orleans in 1813; the other was Juliette Gaudin, a Cuban by birth. Miss Alicot in time introduced them to Father Rousselon, by then founding pastor of St. Augustine's, who shared her determination to uplift the Negro population of New Orleans' first district. Busy as he was building his church, which eventually was dedicated on November 14, 1842, Father Rousselon counselled and guided the three women and rented a house for the Misses Delisle and Gaudin so that they might begin a community life according to the rules he had framed for them from the writings of Augustine of Hippo.

So it was that, on the feast of the Presentation, 1842, the Society of the Sisters of the Holy Family began a common life, a few short blocks from

this church. The original intention of the pioneers was to care for elderly and sickly women, but their life together had barely begun when an old sick man was brought to them. Unwilling to turn him away, since they saw Christ in him, they surrendered their quarters to him, tended to his needs, and transferred their own lodgings to Hospital Street, probably of the site which is now a parking lot for Laudumiey's Funeral Home, about 150 feet from this church—(St. Augustine's).

It is difficult to conceive of humbler or more inauspicious beginnings for a society of religious women. If the two pioneer Sisters had any other friends of the white community besides Miss Alicot and Father Rousselon and, at a distance, Bishop Blanc, the annals have failed to record the names of the benefactors. Surely the words of St. Paul apply to Juliette and Harriet and those who later joined them: "According to human standards, few of you would be considered as wise, or powerful, or of noble birth." Indeed, nothing could have had a less promising future than the first house of the Sisters of the Holy Family. By present standards, and even the standards of 125 years ago, the venture was conceived in sheer folly and doomed to dismal failure. What good could possibly come out of the Negro race, since most of their members were untutored, immature, devoid of material possessions, and destined anyway, if they were men, to be hewers of wood and drawers of water; and, if women, cooks and maids, scrubwomen and washerwomen?

But, 125 years ago this week, God did choose what the world regarded as foolish to shame the wise, and what the world of that time considered as weak to shame the strong, and what the world regarded as low, contemptible and mere nothing to dignify and uplift, form and inform, bless and sanctify.

The Sisters of the Holy Family, from

on the FRONT LINE in preparing RESPONSIBLE ADULTS OF TOMORROW

the very beginning, dignified old age. Five years after their founding, they established a permanent home for the elderly, both men and women, who were indigent. This noble apostolate has lasted to our day in the Lafon Catholic Nursing Home which has had an uninterrupted history of 120 years. Locally, the nuns anticipated by two decades the Little Sisters of the Poor, these other angels of mercy for the elderly, who arrived here in 1868. It is interesting that the historian of the archdiocese, Roger Baudier, notes in "The Catholic Church in Louisiana" that "Aged Negro women were already being taken care of by the Sisters of the Holy Family in New Orleans, but there was no place for old white people, no institution by religious care for them." Surely, the Sisters of the Holy Family would have been anxious and eager to undertake this work in favor of the white population, but we must bear in mind the antipathies engendered by Nativism, Know-Nothingism, a civil war, and reconstruction.

The uplifting of their people by the Sisters of the Holy Family quickly expanded from geriatrics to catechetics. Probably they catechized mainly in French but without benefit of textbooks, since so few of their charges spoke English or could read either language. It is easy to visualize the first Sisters, wearing a simple blue percale dress and a black bonnet (the religious habit was not patterned until 1866), as they welcomed groups of children to

WE MARVEL AT THEIR FAITH

their rented quarters or went out to centers where knots of boys and girls sat at their feet for an hour or two of instruction. The Sisters probably taught from pictures such as those found in the "Catéchisme en Images" published in France. With infinite patience, they rehearsed hymns together, had the children repeat answers by rote, taught them simple prayers, and at the same time imparted lasting principles and ideals, and formed attitudes and appreciations.

Happily, some assistance was given to the pioneers of the congregation by other communities of the day. Harriet Delisle received her formation as a religious from the Ladies of the Sacred Heart at St. Michael's Convent in St. James Civil Parish, Louisiana. The Sisters of Mount Carmel were even closer by and shared their experiences in evangelizing the colored both in Bayou Lafourche and in New Orleans. And, of course, there were the ever generous, ever sympathetic Ursulines for whom Miss Alicot was the ideal imtermediary.

Once formed and informed themselves, the Sisters of the Holy Family, in the dire days of reconstruction, launched the formal educational work which culminated recently in Delisle Junior College, named after Harriet Delisle. It is to be noted that twenty-

five years elapsed between the foundation of the community and the opening of its first school in 1867. The Sisters did not rush into a work for which they could not consider themselves fully prepared. For a quarter of a century they limited their extra conventual activities to the catechism and care of the elderly, to sewing and manual labor.

By 1874, seven years after St. Mary's Academy was launched, the Sisters opened a school in Opelousas, the first transplant outside New Orleans. In 1876, they began their work for orphan girls at St. Jothn Berchmans Home. One house after the other followed: Donaldsonville in 1885; Galveston, Texas and Stann Creek, British Hondouras, both in 1898. They opened schools in Houston, Lafayette, San Antonio, Bellevue, Grand Coteau, Marksville, Bastrop, Baton Rouge, Reserve, Slidell, and Tulsa, Oklahoma.

Today, the spiritual daughters of Harriet Delisle and Juliette Gaudin staff 27 elementary and 6 high schools stretching from Apalachiocola, Florida to Compton, California. More than 10,000 boys and girls are enrolled in these schools. Yet, it is interesting to note that the Sisters own only one of the schools they staff: the sparkling new St. Mary's on Chef Menteur, now in its one hundreth year of service to the community.

In this ninth year of the tenure of the 12th superior, Mother Marie Anselm, the community numbers 340 professed religious, 16 novices and 5 postulants. Of those in vows, 250 are under fifty years of age, and another 40 are under sixty, thus attesting to the viability of the society. And no longer do the Sisters engaged in education teach only members of their own race. With great foresight, Mother Anselm has promoted an exchange program with the Seton Daughters of Charity of Greensburg, Pennsylvania; with the Daughters of Charity at St. Joseph High School in New Orleans; and with

ANNIVERSARY JOY

They were the solicitous Marthas for the Archbishops of New Orleans.

the Benedictines staffing Mater Dolorosa School, also in our city. The mustard seed has grown from shrub to tree, and the birds of heaven have come and nested in its branches.

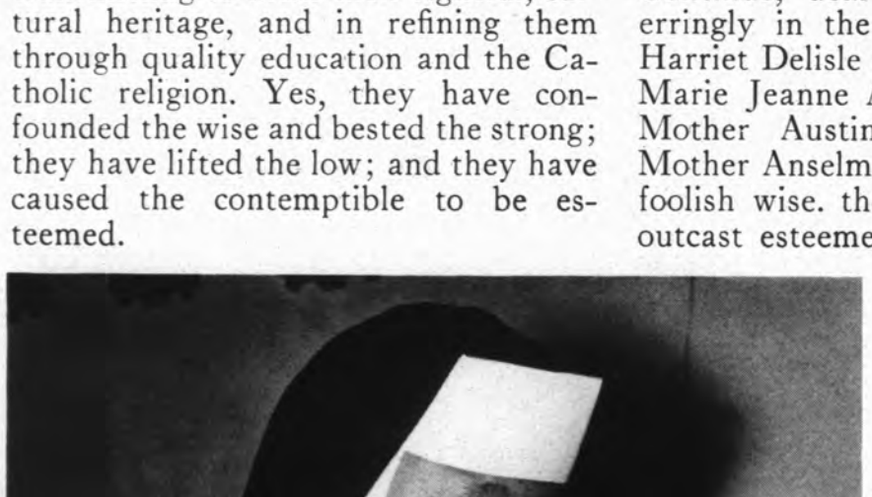
Long before the racial integration of faculties and student bodies, the Sisters of the Holy Family were engaged in a special endeavor for those whom they consider special people. These are the Archbishops of New Orleans, whose residence they still serve as solicitous Marthas; and the students at Notre Dame on Carrollton Avenue and at Immaculate in Lafayette, seminaries they staff with all the competence and sympathy of housemothers. As a former student at Notre Dame Seminary, I personally wish to pay due heed to the Sisters who made up the domestic staff in my day and all those who preceded and have followed them since. Their work has been altogether admirable and a source of immense edification and countless blessings for the appreciative students.

The diversified activities of the Sisters—from domestic to geriatric, from conducting a nursery to vocational training, from nurturing orphans to nursing the sick, from teaching school to operating catechetical centers, from helping staff a central school office to sharing in the apsotolate of special education, from cutting and counting altar bread to fine needlework—all have contributed to the spiritual and cultural well-being of the communities they serve. Never will be able to thank them sufficiently for the countless cumulative services spread over 125 years.

But our ineptness in expressing gratitude is all the more acute when we

reflect on the dimensions of dignity they have lent to their race as women serenely wearing religious garb and consecrated by vows. The Sisters of the Holy Family through all the years when Negro girls and women could not join established orders and congregations, were a living refutation of the cliches of segregationists. They helped to eradicate the stereotype image of their race. They were an effective and eloquent *trait d'union* between white and colored. And, they have adequately prepared their charges for the social changes of our times in transmitting to them their rightful, cultural heritage, and in refining them through quality education and the Catholic religion. Yes, they have confounded the wise and bested the strong; they have lifted the low; and they have caused the contemptible to be esteemed.

And so we, priests, laity, and colleagues of other religious communities, today tell the Sisters of the Holy Family, as St. Paul once told the people of Cornith: "Consider your call. According to human standards few of you would be considered as wise, or powerful, or of noble birth. But God has chosen what the world regards as foolish to shame the wise, and what the world considers as weak, God has chosen to shame the strong, and what the world regards as low, contemptible, and mere nothing, God has chosen to bring to nought the things that are." Continue, dear Sisters, to walk unerringly in the hallowed footsteps of Harriet Delisle and Juliette Gaudin, of Marie Jeanne Alicot, Père Rousselon, Mother Austin, Morth Philip, and Mother Anselm. Continue to make the foolish wise. the weak strong and the outcast esteemed and loved.



Prayer is an essential part of an active apostolic life.

"NEW DIMENSIONS FOR NEW DEMANDS"

by Rev. Mother Marie Anselm, S.S.F.

(Editor's note: The following is the Response of Mother Anselm at the 125th Testimonial Dinner).

Your Excellencies, The Honorable Hale Boggs, State and City Representatives, Reverend Father, Beloved Sisters, Kind Friends, All.

It was a century and a quarter ago that two young women were singled out by Divine Providence to bring into existence that Congregation of women known today as the Sisters of the Holy Family. Harriet LeLisle was born in this city in 1813, ten years subsequent to her parents' flight from the Santo Domingo insurrection. Juliette Gaudin, a Cuban by birth, came to New Orleans with her parents when she was a child of nine. With the assistance of Père Rousselon and Maries Jeanne Aliquot, these two women saw their movement as an acorn, but from that acorn came an oak. This was due to a largeness of vision and a deep faith common to those who recognize the needs of other human beings—all brothers in Christ—and who have the heart and the courage to roll up their sleeves and do something about adverse condition wherever it is found. And in 1842 there it was vividly before them: slavery, poverty, disease, ignorance!

Never, I would wager, did these founding women waste a moment's thought, as we moderns do, on catch words or slogans without implementing them for their infant organization. So, from the moment of its inception 125 years ago, our Community involved itself deeply in meaningful works to meet the needs of the time. Our Foundresses envisioned one desire: TO BE AVAILABLE; TO SERVE! To be available to whom? To serve whom? They went to the slaves, to the most indigent, to the ignorant, as well as to *all* who needed help. Because these women witnessed Christ in love and dedication, true self-fulfillment was theirs, for they found Christ in serving others. From that day to this, the same

Our Cry: SERVICE FIRST!
SERVICE NOW!
SERVICE ALWAYS!

The late Archbishop Rummel of New Orleans dedicates the Holy Family Convent, January 9, 1955.

spirit permeates the lives of each Sister of the Holy Family. So true is this, and being women of our century, we do have a rally cry: SERVICE FIRST! SERVICE NOW! SERVICE ALWAYS!

With a full awareness of the critical era in which we live, and in the spirit of Vatican II, the sisters accept the challenge with confidence in the present and hope in the future. In this highly scientific age where progress has been realized far beyond the expectation of man, and a general atmosphere of change is the order, there is, nonetheless, misunderstanding, a state of confusion, anxiety, distrust, hate, and a host of evils wearing away the rock-bed of our civilization. With a deep insight into current conditions, Vatican II counsels all Religious Communities to make a spiritual renewal and a meaningful adaptation to the present day. In accordance with the wishes of the Church and in the spirit of our Foundresses, we Sisters of the Holy Family are in the process of re-evaluating our aims, our objectives, our apostolate, our very purpose of existing to make sure that we meet, not only adequately, but more than adequately the needs of our Brothers *here* and *now*. This involves effecting immediate projects as well as plans for the future. In short, we are engaged in finding "New dimensions for new demands." Though we seek these new dimensions, as products of a complex society, amid a crisis of civilization, we Sisters of the Holy Family of today hold fast to the priceless heritage of our predecessors while fitting our lives and our apostolate to prevalent exigencies, and thus emerge as religious women of living faith, deep convictions, and firm determination to bear witness to Christ

Sr. Hubert, S.S.F., sister of Rev. Hubert Singleton, S.V.D., former Editor of the Divine Word Messenger.

Returning from Bargain Day downtown.

in the SERVICE of ALL peoples regardless of race, color or creed.

Throughout our history, we have reflected in our lives and works Christ's own spirit, "What you have done to the least of my brethren, you have done to Me." We follow His guidelines, "Comfort the afflicted—instruct the ignorant—feed the hungry—teach all peoples." Our proudest memento is the fulfillment of our unique purpose to serve the needy, neglected, poor and abandoned.

Against this historic tapestry, the Community today, because of its built-in flexibility, carries on its mission of service in British Honduras; the states of Louisiana, Florida, Texas, Oklahoma, California and through an exchange program with Mother Elizabeth Seton's Daughters in Pennsylvania.

At this moment in our trajectory, we paused briefly this evening to look over our shoulder, as it were, to our one hundred twenty-five years in retrospect. One hundred twenty-five years are past, and the future beckons. We go forward now to new horizons. What is the future role of the Sister of the Holy Family in our changing society? How do we fit into this business of seeking new dimensions for new demands? Already we are implementing the broad proposals of Vatican II, by working not only for others but with others as a few of our Sisters go into the inner-city apostolate, and into interracial activities as typified by one of our Sisters who served this summer as coordinator of a traveling workshop group for Interractial Justice.

Wherever opportunity opens a door —whether it be the integration of an

erstwhile all-white faculty on any academic level, or whispering an act of love in the ear of a dying man or woman in our Home for the Aged—we deem it not only an obligation but also a blessing to be present. A concrete example which shows our forward thrust are our plans to build a one-hundred-fifty bed Nursing Home on our Chef Menteur property. This near million dollar program is moving ahead. An architect has been selected and preliminary drawings and specifications are being prepared. It is gratifying to tell you that we have obtained a Hill-Burton grant for this project. This Nursing Home will not represent an expansion, but rather a replacement of older and increasing inadequate facilities to a modern and efficient home where love and care will brighten the twilight years of the men and women—our jewels—already committed to our care. For the Sisters, this building will stand as a monument of our 125th anniversary. We know that you are with us as in each of our endeavors. It is this confidence in you that has seen us through many battles and difficult times. Tonight in the presence of this gathering we take this opportunity to thank you for *your* great support and confidence *in us* during these long years. Even now we do not pray that our life be easy, but that it be spent; not that it be praised, but that it be poured out in assisting others.

Work and *service* are the only things by which we Sisters desire to be remembered as we were through these 125 years. We have the past sealed and blessed the present, to praise God for His graces, and the future left to whatever He may.

His humble servants and instruments. We thank Him, too, for you!

Sister browses over books on display at a teacher's institute.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

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PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

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DIVINE WORD
Messenger

May-June
1968

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A TEENAGER LOOKS AT FAITH
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WHAT ONE LAY APOSTLE DID

Mr. Sosthene Arceneaux, a farmer from the Lafayette area of Southwest Louisiana, was concerned about the lack of educational opportunities for the Colored. He approached the late Bishop Jules B. Jeanmard of Lafayette as to the possibility of erecting a school on land which he would willingly donate. Bishop Jeanmard contacted Mother Katherine Drexel, who in turn came to Louisiana to look over eventual sites for schools. She visited with Mr. Arceneaux, who had in the meantime influenced people at Coulee Croche and Prairie Basse to donate land to the cause.

Mother Drexel approved the building of a school next to Mr. Arceneaux's farm, where five of his thirteen children attended classes. Fifteen years later the building was moved to Carencro, Louisiana to form the nucleus of Our Lady of the Assumption school and parish.

Mr. Arceneaux worked his farm of cotton and corn, did a little carpentering, and was the local ice cream man every Sunday afternoon in Carencro. Before there was a local undertaker he often made coffins for the deceased. If they were too poor to pay, he donated his services. "After all," he said, "someone had to bury Christ."

He rode his horse and buggy faithfully until God called him home on January 14, 1968, leaving behind seven living children, 19 grandchildren, 22 great grandchildren and five brothers.

IN THANKSGIVING

"Last year my eyes got very sore, red and swollen. They hurt terribly. The Supervisor here at the Home where I live put eye drops in them but they did not help. Nothing had helped, and I knew of nothing humanly possible that would because I am a diabetic for the past 10 years and this sickness weakens the eyes and causes them to get very sore, and often the sight is seriously impaired.

"I began to pray the Triduum to the Infant Jesus of Good Health, I prayed it for 3 days then I began all over again. I promised the Infant Jesus if He would cure my eyes I would publish the fact in the **Divine Word Messenger** Publication.

"My eyes are better and I see better and I am so thankful and happy I want everybody to know about it."

Mrs. Pauline Ozbolt

Vol. 45 / No. 3 / May-June / 1968

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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COVER:
Three men of Faith and Vision John F. Kennedy, Martin L. King, and Robert F. Kennedy, victims of assassination. See related stories on page 69 and 73.

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THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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The MESSAGE

from the Editor

Rev. William J. Kelley, S.V.D.

GOD'S HOUR

During the last few years in this country, and in the entire world, for that matter, we have been caught up in a revolution of our own making. It probably never occurred to us that there was a gradual decadence taking place around the world. Or if we did notice it, was not our observation somewhat indifferent? Since we are daily experiencing this deteriorating process, we are, according to many, helplessly limited in our own way of doing something about it. One must say that we are not only "doped" but we have simultaneously become "pushers" of this deterioration. True, we do know that something is wrong, but do we really want to take time out to isolate the reasons and take "the cure?" Usually a catastrophic or outrageous event takes place, shakes us up for the moment, and then we drift back into complacency and once again find ourselves caught up in a vicious circle.

The voice of authority, both in the Church and in purely mundane affairs, finds few listeners; law has no meaning, except to the violator who screams to the high heavens for his rights; respect for the dignity of a person has come to mean anything but dignity; in essence, it is downright abuse; brutality has become the password replacing morality. One could list countless faults in the state of man. However, why can't each one in his own little way help weight down the scales with faith, hope and love?

Man does possess the potential tools to chisel out, paraphrasing Thomas Merton, "God's hour." Man's vocation is to make dreams a reality, to right wrongs, and to live as God wants him to live. This power lies within man's grasp. God's message of LOVE expressed in the Bible is there waiting and begging for acceptance. IN DEED what the world needs now is love. We can, we must, and we have to respond with an "inscrutable will in a faith that faces the need of reform and creative change," in order that God's truth and love might show forth through words and actions. Man must be humble enough to admit his past failure of indifferentism and seek the courage from God to change whatever must be changed.

The Impact of Dr. Kings Death

By Mr. Thomas McNamara

EDITOR'S NOTE: *Tom McNamara formerly worked on the Monterey-Fresno diocesan newspaper, THE REGISTER. He has had considerable experience in the writing field. Now in retirement from active newspaper work, he expresses his views in behalf of the American Negro and feels the Divine Word Fathers "have done, and still are doing something lasting in this disturbed area."*

There were riots in 100 cities, 23 deaths and a total of $15 million in destroyed property. Congress suddenly got off the dime and passed the most recent civil rights law which, in 1970, will make it a federal offense to refuse to rent or sell property because of race in over 80 per cent of the recorded transactions. TV gave up some of its most valuable time to cover the funeral of one of the nation's truly great leaders.

All these things were the immediate impact of Dr. Martin Luther King's tragic — and triumphant — death in Memphis April 4. But the real impact has still to be felt.

The killer's bullet has already awakened Americans to the mission which this devoted leader had set for himself —giving dignity and the pursuit of happiness as well as civil rights to members of his own race. Most Americans knew that Dr. King had led marches of protest against injustices. They knew that he had been jailed several times for these non-violent efforts; that he had preached the brotherhood of man with great eloquence; and that he had won a Nobel Peace Prize for his work.

But it took Dr. King's untimely death to bring home to these same Americans what the core of his mission really was, of the vision he had seen on top of the mountain. There, only two days before his death, as if he were making ready for it, he saw the day when his own children would be judged by their character and not by the color of their skin.

This was his persistent dream throughout his leadership of the non-violent movement, something never quite matched by all the other Chris-

Dr. Martin L. King

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

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tian churches in the country, including the Catholic Church, even though Christ was unmistakably clear about who was one's neighbor. It was a despised Samaritan who helped the wayfarer left for dead by thieves on the mountainous stretch of country between Jericho and Jerusalem. A priest, a Levite and a Scribe had seen the bloodied traveler and passed by.

Dr. King preached such brotherhood to his own people in his non-violent program and to those among his white brothers if they would only listen.

Americans on the whole, even some of the most enlightened, never quite probed the depth of Dr. King's mission. The impact in future days and years may throw some needed light on this mission of his. Perhaps his longing and his search for the true brotherhood of man may be brought a little closer in time because of the sick racist's good aim in Memphis.

It is an attitude that both blacks and whites must assume on the grand scale.

Before Dr. King's death he wrote an article for LOOK Magazine which appeared twelve days after the fatal shot rang out in Memphis. In this article the great Christian leader touched upon this attitude when he talked about the planned march of the poor on Washington this summer.

"We must have national action," Dr. King wrote, "compassionate, massive and sustained, backed by the resources of the most powerful and riches nation on earth."

His groping for this changed attitude comes through again when he writes in this same article and about the planned march, "(We must) make the movement powerful enough, morally appealing enough, dramatic enough, so that people of goodwill, the churches, labor, liberals, intellectuals, students, the poor people themselves will put pressure on congressmen to the point that they can no longer elude our demands."

As he talked and wrote and marched, Dr. King kept widening his appeal, not as a prophet or a wild-eyed idealist but as a leader who was seemingly more preoccupied with the immediate needs of members of his race. He was after more decent living conditions than those found in the big city ghettos. He wanted the colored man to have an equal chance at a good available job with the white man. He wanted him to have a livable home and the best available public schooling for his children—all opportunities supposedly guaranteed by the Constitution of the United States.

White racism has made a mockery of these guarantees for a hundred years or more, and racial prejudice has helped militant racism by default. Even Catholics who still hold the old stereotyped and caricatured opinion of the black man untouched in their minds and the old aversion to the black man's presence are at least partially guilty for Dr. King's death. At least they created the climate which made this monstrous waste of non-violent Christian leadership possible.

One of the most profound unanswered questions will always be if Dr. King is more eloquent dead in preaching Christ's concept of the brotherhood of man than he would be if he were alive.

At this writing the answer is gloomy and unpromising. Militant blacks are talking about another long, hot summer. Housewives in Chicago are buying firearms and learning to shoot—spurred on by a loose-mouthed mayor. Parents are up in arms against admitting a half dozen colored students to the high school in the wealthy suburb of Quincy, Massachusetts. Only in show business and athletics is talent considered above the color of the skin.

In spite of Dr. King's martyrdom, it doesn't look too encouraging for his ultimate dream of the brotherhood of all men to be realized. In our lifetime it appears that most of us should not expect too radical a change in attitude to the point where the character of a man is considered above the color of his skin.

And yet the first days of Christianity were its most foreboding and gloomiest. The Divine Leader had died an ignominious death on the cross in a city dump—and between two thieves. His disciples had gone into hiding for fear of their lives.

Who knows? Perhaps some historian in the year 2070 will record April 4, 1968 as the actual turning point in the better relationship between blacks and whites in America. That was the day Dr. Martin Luther King was gunned down in cold blood on a Memphis motel balcony.

Dr. King made his historic bus ride on December 21, 1956 in Montgomery, Alabama to force integration of city busses.

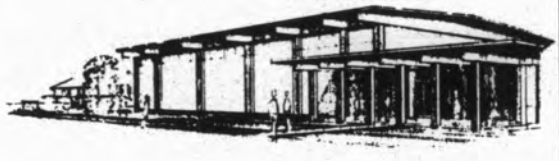
Father Powell Named To Head New Diocesan Office

Rev. Elmer S. Powell, S.V.D.

News of the appointment of Rev. Elmer S. Powell, S.V.D., Pastor of St. Paul the Apostle Church, Baton Rouge, as director of the new office of Social Action for the Diocese of Baton Rouge, was announced on Wednesday April 24th.

With this appointment Bishop Robert E. Tracy, bishop of the diocese, also stated that Father Powell will be special assistant to him, in the apostolate for social responsibility.

The main responsibility of the new office will be to coordinate diocesan efforts to help the poor, to get federal and private grants for anti-poverty work and promote social justice in the diocese. Father Powell is well qualified for the job since his parish is located in the heart of Eden Park, an inner city slum area. He is active in anti-poverty projects and ecumenical work in East Baton Rouge Civil Parish. He is on the board of Community Advancement, Inc., and is president of the Baton Rouge Ministerial Association. He is also director of the Diocesan Commission for Ecumenical Affairs.



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The Impact of Robert Kennedy's Death

by WILLIAM J. KELLEY, S.V.D.

Senator Robert Kennedy

Driving into Columbus, Ohio, late in the afternoon on Monday, May 13, 1968, two things caught my attention as I listened to the news on the car radio. The first item pertained to the new experimental train being tested by the government between Boston and Washington. Surprisingly enough, I heard my home town (Mansfield, Mass.) mentioned as the place where the train hit its record speek of 120 miles per hour, if I recall correctly. The second announcement was a political add inviting all the citizens of Columbus to come out to meet Senator Robert Kennedy either at the airport or at his downtown hotel headquarters. Since the Catholic Press Association Convention did not begin until the following day, I thought I would drive out to the airport and greet the Senator. I did have the opportunity to speak with him for a few moments that evening, little realizing, at the time, that less than a month later he would be snatched from our midst by an assassin's bullet.

At the airport ceremonies he said, "We seek not just greater programs, but greater participation — by putting our resources directly into communities where local citizens decide how best they can be used. It is true that Town Hall America may be gone. But that is no reason why small groups of people cannot plan for their own fate—if government remembers how effective citizen participation can be.

"This is true for fortunate and poor, black and white, city dweller and farmer alike. Indeed it is for the poor and powerless that this effort is most important of all. For they suffer most from rigid and undemocratic bureaucracy; from public housing that turns into slums; from training programs that do not train for jobs; from welfare programs that force families to

break up, perpetuate dependency, and degrade their beneficiaries as much as they arouse distaste in those who pay for them.

"It is time for all this to change."

Senator Robert F. Kennedy was not given the opportunity to accomplish the changes he spoke of that evening.

I believe that Pope Paul adequately summed up the reason for Senator Robert Kennedy's rapport with fellow human beings when he said, ". . . (he) was a witness—whose voice we do well to recall—on behalf of the poor, the disinherited, the segregated, on behalf of urgent progress. In short, he was a witness for social justice, rendered not with violence and divisive struggle among citizens and brothers but with the energetic and coherent affirmation of liberty, of brotherhood and responsibility. . . ." In the words of his brother, Senator Edward Kennedy, "he has tried to engender a social conscience. There were wrongs which needed attention."

Indeed Robert Francis Kennedy did have the foresight, the insight, and the necessary attributes which millions of Americans think are so vitally needed today to right the wrongs, to cure the ills, and to create a better America. That is why he was so popular with the younger generation. He appealed to their idealism and sincerity of purpose. Today's youth want not only straight answers but the right answers. Robert Kennedy had the message which they seek: idealism nurtured with true Christian morality and the courage to live by one's own convictions. They visualized in him a man striving for truth, goodness, justice, and love. The poor likewise experienced his human genuineness and concern for their plight. Negroes saw in him a continuation of his brother, the slain John Fitzgerald Kennedy, a man of Abraham Lincoln's caliber — one destined to actualize the promises of

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equality. Even his most outspoken foes had a lesson to learn from his death—he was "a good and decent man, who saw wrong and tried to right it, saw suffering and tried to heal it, saw war and tried to stop it."

Millions who viewed the events on TV echoed the same sentiments of thousands who lined the railroad tracks to get a glimpse of his casket. Sixty thousand mourners came in pilgrimage to Arlington National Cemetery the day after the funeral.

Indeed John F. Kennedy, Martin Luther King, and Robert F. Kennedy were "victims of murderous cowardice and perverse passions." The three assassinations, although a source of sorrow and profound grief, should be, in the words of Pope Paul, "a stimulus for an everlasting and healthy spiritual reaction." These three men of faith and vision gave the world an example of complete trust in God. Their faith was shown in their courageous living of Judeo-Christian principles.

Robert F. Kennedy's death is the cue for Americans and other nations to get moving to solve the problems and ills facing mankind. Senator never had the opportunity to put into practice some of his dreams of things that never were. We do have the opportunity, and we are the ones who must respond with "why not" and bring about the changes he envisioned.

John F. Kennedy, 1917-1963
35th President of U.S.

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Miss Sherry Michaelson

A TEENAGER LOOKS AT FAITH

by Miss Sherry Michaelson

EDITOR'S NOTE: *The author is the daughter of Mr. and Mrs. Edward Michaelson of Bay St. Louis, Miss. Miss Michaelson, 16, is a Junior at Bay High School and this summer was the recipient of a scholarship to the University of Kansas Summer Speech and Debate Camp at Lawrence, Kansas. This speech was delivered at the State CYO Oratorical Contest in Jackson, Miss.*

God is dead. What is the Catholic Church coming to? there is no room for Faith. There is no God.

Statements and questions such as these indicate the crises which the Catholic Church must now rise to face. Mankind is in a dilemma; doubts plague him from every side. True, these questions have been present in the minds of men, but they have now taken on a new intensity. Why? To understand the reasons behind these questions, we must first take a look at the people who ask them.

Take the case of the skeptic. He maintains that there are no absolute truths; everything is relative and subject to change. The human mind, from his viewpoint, is incapable of holding anything to be certain. Since the very nature of God is constant and unchanging, there is also a reluctance on his part to accept God's existence. This attitude is by no means new. Four hundred years before Christ, the philosophy of skepticism flourished. Today's skeptic is little different.

Secondly, there are the people who are so overwhelmed by the fast-moving, scientific world in which we live, that they will accept nothing that cannot be logically proven to them. These people either have not been granted the gift of Faith, or have closed their hearts and minds to it.

Many people have taken a look at the world around them, and what they see is *not* very pleasant—poverty, illiteracy, disease, millions starving while

Perhaps if those who say that God is dead would take a closer look at the little people around them who are trying so hard, their faith in God and fellow men would be restored.

a few grow fat, and in general a total lack of concern of brother for brother. "God is dead," they cry, and they are right. God *is* dead in the hearts of far too many.

Several years ago, my father was appointed to collect pledges for a new Catholic High School. A name on his list took him to the poor section of town. As he climbed the steps to a dingy apartment house, he started to turn back; he knew that these people could not afford to pay for a new high school. But he went on. He knocked on the door and explained his visit to the old widow who lived there. She reached into her purse and drew out three dollar bills, all she had. "For Mary," she said, "For Joseph, and for the Bambino." Is God dead?

Thirty teenagers of Our Lady of Lourdes Parish are giving half an hour a week to help a brain-damaged retarded, four-year-old boy. Is God dead?

Perhaps if those who say that God is dead would take a closer look at the little people all around them who are trying so hard, their faith in God and fellow man would be restored.

Finally, there are the people who are so bewildered by the rapid changes now taking place in the Church, that they lose faith. All that they have ever believed in suddenly seems to have been taken away. Even the clergy seem-

The first thing we must do is to learn more about our Faith. Learn its past, its present, and its potential in the future.

ingly disagree about the position of the Church.

The Church of the past has been described as "Grandmother sitting on the porch, rocking contentedly, her status accomplished and assured." The laity has come of age. We no longer need the Church as a clutching, stifling symbol of security, we need her to gently help and guide us along our road to heaven.

Archbishop Carberry, of the St. Louis Archdiocese, has said "Over and over we must assure our people that the Catholic Faith has not changed. The Apostles' Creed remains the same. So do the Seven Sacraments and the Ten Commandments."

We have seen the crises the Church faces with Faith being challenged from every side. Everywhere there is turmoil—question, doubt, uneasiness, and confusion. The people need help, and I believe that in announcing the Year of Faith the Pope has thrown us a desperately needed life preserver. The Year of Faith is more than a jubilee to celebrate the martyrdoms of Sts. Peter and Paul. The Pope has recognized the dangerous situation of the Church and has given us this year to concentrate on bolstering our faith. He can no longer pull us out, but he has granted us a year to rally, to strengthen our faith, to prepare for the years to come. The Year of Faith has not come a bit too soon. "The hope of the Church is a hope of renewal in faith."

What does the Year of Faith mean to me? As a teenager, I feel particularly involved in the problem of Faith. Young people have often been accused for the collapsing of their own faith. Youth has always been a time of doubt, and the situation of Faith in the world today is not helping us much at all.

I believe that there is a great deal teenagers can do to promote faith among themselves and their fellow men. The first thing we must do is learn more about our Faith. Learn its past, its present, and its potential in the future.

But the best way to spread faith is through example. True faith shows itself in action. Unfortunately, too many young people feel that their duty to their religion is fulfilled if they drop a nickel in the basket on Sunday. They are ashamed to show others what they believe in. They are embarrassed to receive Holy Communion. They will go to any length to be inconspicuous. Too often we forget that it is to us the Church is looking for its future leaders. If anyone is to spread faith in God, in Christ, and in His Church, it must be we, the teenagers, not the sisters and priests, or even the adult world.

If we, as young people, are unwilling to stand up for what we believe in, if we are unable to shout enthusiastically, and with sincerity, "I believe," then the Catholic Church might just as well throw in the towel right now.

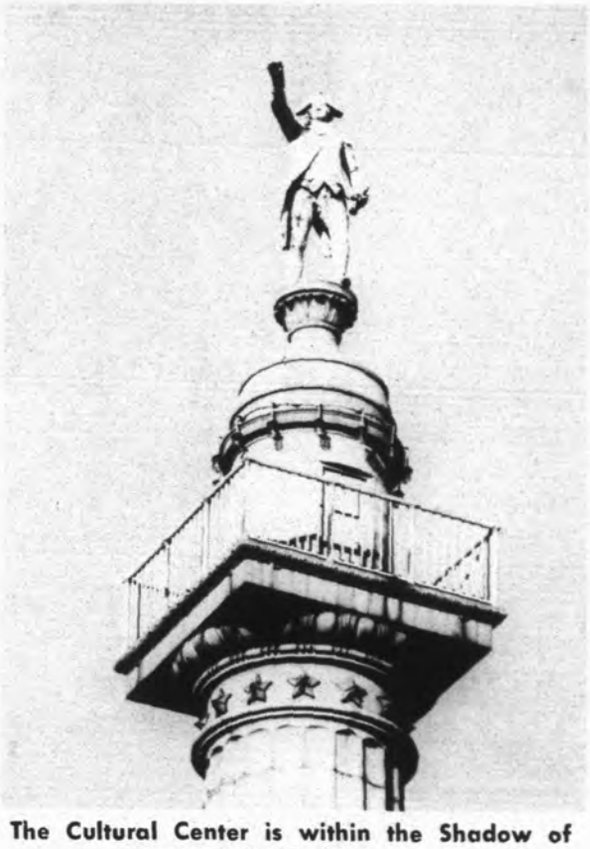
OUR NEW JERSEY PARISHES

Our Lady of the Divine Shepherd Cultural Center.

Our Lady of the Divine Shepherd Cultural Center, a non-denominational opportunity school in the heart of Trenton's poverty area, was formally opened Sunday, January 28, 1968. Bishop George W. Ahr blessed the three-story structure at Pennington and Princeton Avenues, opposite Trenton's Battle Monument, and Mayor Carmen Armenti cut the ribbon symbolically opening the Center.

The building, once a flourishing department store that deteriorated into an eyesore, was acquired by the Diocese of Trenton and about a year ago it was turned over to Our Lady of the Divine Shepherd Church, of which Fr. Bernard J. Kowalski, S.V.D., is pastor.

Fr. Richard E. Thibeau, S.V.D., parish assistant whose one dream is the complete rehabilitation of the North Trenton slum area, proposes the building be used as a cultural center, an op-



The Cultural Center is within the Shadow of Trenton's Battle Monument.

portunity school that would be the heart of a gigantic uplift effort. The project was approved by Bishop Ahr, and Fr. Thibeau went to work.

Visitors to the center are amazed at the transformation that has taken place in the building over the past 12 months. The entire first floor is taken up with facilities for a nursery that each day accommodates between 220 and 250 children from one through five years of age.

Serviceable, wall-to-wall carpeting covers the floor. The walls are attractively painted and decorated. Draperies cover the windows. Local merchants donated the various materials. Rev. Roe, a local Presbyterian minister, allowed the priests the use of facilities for one year, and he himself paid all bills incurred.

To the left as one enters there is an area for the tiny tots—the one-year-olds—who have constant care throughout the day. Partitions form rooms for the two, three, and four-year-olds. At the rear of the first floor one walks into a dining room equipped with little children's tables and chairs. There they have a mid-morning glass of milk and at noon a hot luncheon. The population of the nursery, said Fr. Thibeau, has grown to such a number that the children must eat in platoons. Off the dining room there is a modern kitchen.

Providing nursery facilities was one of the first steps in Fr. Thibeau's program—a service that permits mothers to work to supplement the family income. Parents leave their children at the nursery at about 8 a.m. Monday through Fridays and pick them up again at 5 p.m. There is a charge of $6 for each child.

On the second floor, there are accommodations for classes in arts, crafts, music, drama, dancing and art. These are for grammar school age boys and

Nursery Facilities are Important in the Program of the Center.

Fr. Thibeau gives attention to a child inflicted with "brittle bone" disease.

girls and the response from the area has been most encouraging. The classes are held on Saturdays. Well over 30 trips have been taken to various cultural spots under the direction of Fr. Thibeau. Usually there is a bus load of children and 2 buses of parents and adults.

With the nursery and the cultural classes in full swing, Fr. Thibeau is turning his attention now to the use of a portion of the center for the training of men in the building trades—carpentry, masonry metal working, etc.

He plans to recruit adult men, employed or unemployed, willing to use their hands in acquiring some building skill. Once he has the nucleus of a trained group, Fr. Thibeau will launch out on another phase of his rehabilitation project—the construction of new homes for low-income families. He visualizes the re-making of the slum area into a neighborhood of which its residents will be proud—occupant owned dwellings, purchased under a non-profit plan, replacing the present sub-standard structures.

This redevelopment plan is for the future; for the present Fr. Thibeau will concentrate on the training of men willing to work to help bring the new neighborhood to reality.

Our Lady of Divine Shepherd parish has 249 families with a total of 661 parishioners. A parish school, staffed by 6 Oblate Sisters of Providence and 3 lay teachers, provide education for 248 students, 64 of whom are Catholic. It was from this school that the Center started.

St. Peter Claver Parish, Asbury Park, was taken over by the Divine Word Missionaries in 1943. On April 11, 1968 the parish observed its 25th Jubilee with a Mass of concelebration by the three living pastors and Bishop Ahr of Trenton as the Principal Celebrant. Father Joseph Gunning, S.V.D., pastor notes that the number of convert classes remains small due, perhaps, to the ecumenical spirit which is being misunderstood to some extent by many.

A spring family census was instituted in this year of Jubilee with a view of sizing up the progress that had been made. Without a doubt the spirit of peace and brotherhood in the parish of 250 families (a total of 850 Catholics) prevented riots as were found in other cities. Both Father Gunning and his Assistant, Fr. Thomas Leibold, S.V.D., were quick to point out that the yearly

Service at the Center permits Mothers to supplement the family income.

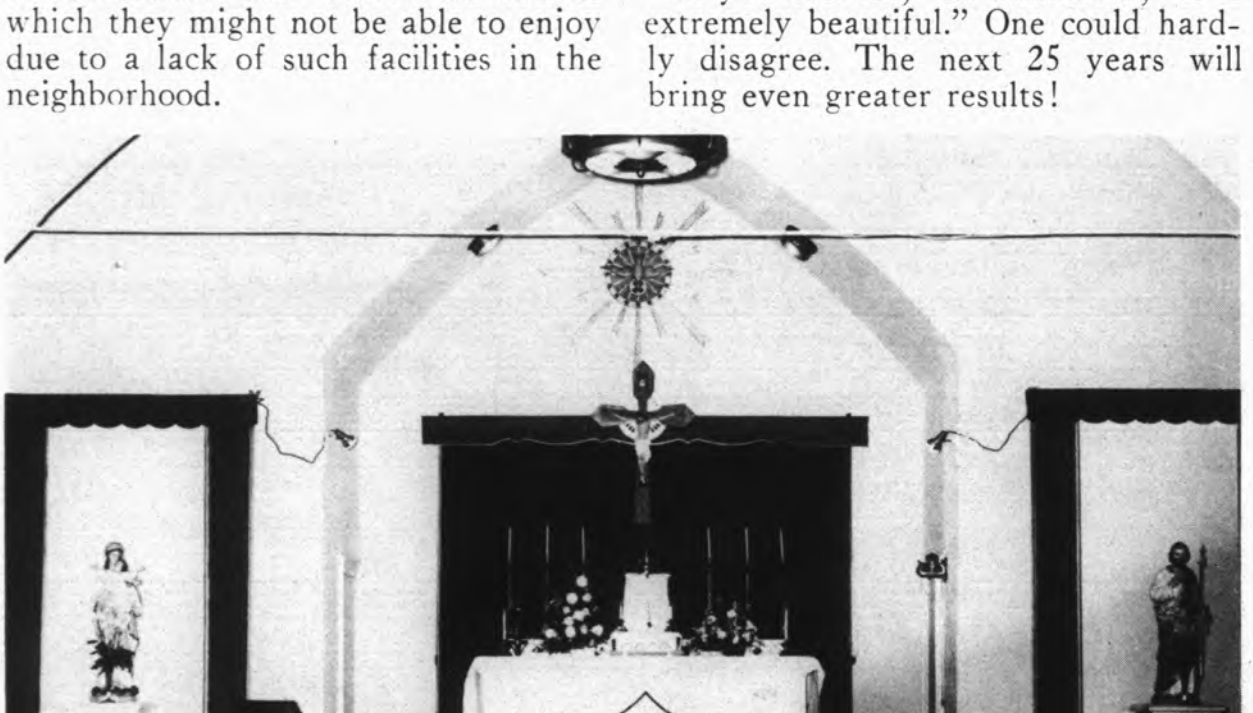
Fr. Joseph Gunning, S.V.D. (left), pastor of St. Peter Claver parish and Fr. Thomas Leibold, S.V.D., Assistant.

St. Peter Claver Church, Asbury Park.

statistics remain constant. However, there was an increase of 25 baptisms over the previous year. Three Oblate Sisters of Providence conduct classes at the Catechetical Center for over 150 children of the area. Classes are held all day.

The parish owns five buildings, one of which is a multi-purpose recreational-social building. For many young people this building is a "must" since it allows them to enjoy sports in the form of basketball and occasional dances which they might not be able to enjoy due to a lack of such facilities in the neighborhood.

One of the outstanding achievements in the parish is the conducting of a Rummage Sale. The clothes help the poor and the receipts are used for various charitable purposes. An Auction held prior to the 25th Jubilee celebration enabled Father Gunning to do a beautiful job of renovating the interior of the church. "Prior to repainting, carpeting, and general renovation of the church," he said, "it was kind of dark, and one really didn't know the extent of the beauty we possessed." "As you can see," he continued, "it is extremely beautiful." One could hardly disagree. The next 25 years will bring even greater results!



The interior of St. Peter's Church was renovated for the Jubilee Year.

The Meaning of Life

by Rev. Louis Benoit, S.V.D.

Rev. Louis Benoit, S.V.D. Pastor, Sacred Heart Parish, Greenville, Mississippi.

Our concept of God includes all the absolute qualities we can think of — Wisdom, Goodness, Justice, Love, Happiness, Independence, etc. Is it not true then that God's infinite Goodness is the only adequate explanation of why he created the finite and ever-changing universe? He, the fulness of life, wants to share Himself with creatures. He, forgetting Himself, created for the sake of others. And that is the real meaning of love — it is the care, the concern, and the service for others. The second stage or level of love is to do whatever is necessary to see to it that this sharing becomes a reality — the perfect example being God the Son who totally gave Himself to us by suffering and dying on the Cross.

God, however, will never force Himself on man. In God's eyes man must remain completely free at any cost. However, God arranges that a free person gradually comes to know Him, desire Him, and ultimately strive to be united with Him. St. Augustine is one who experienced it so profoundly that he exclaimed in his *Confessions*: "You have made us for yourself, O Lord, and our hearts will never rest until they rest in you."

This sharing and participating is natural to creatures. Science shows us how the atom is formed by the sharing of powers, influences, and qualities of various components. The nucleus, neutrons, protons, etc., together form another distinct creature—the atom. We might also recall that water is nothing else than the uniting of 2 hydrogen atoms with one oxygen atom—another true sharing. Are not the countless galaxies of stars, mountains, various minerals and other chemicals products of sharing and fusing?

Life itself admits of different levels —from the life of a plant, or single cell to animal life, up to the most refined example, man himself. A creature that has sense-life shares more in God's life than so-called inanimate creatures. A man shares more of the life of God because of his intelligence, awareness, free-will and the capacity to share love with others. In a common manner of speaking, one may say that animal life is supernatural to the inanimate life, and our intelligent life is supernatural to the mere animal life. But Christ told us: "Unless a man be born again, he cannot see the kingdom of God." It seems then that man is made to share another life over and above his present life. But to be born again God has ordained—after the fall of Adam—that man freely choose to be born again. Man must opt for that Divine Life in and through the Son of God made man, Jesus Christ.

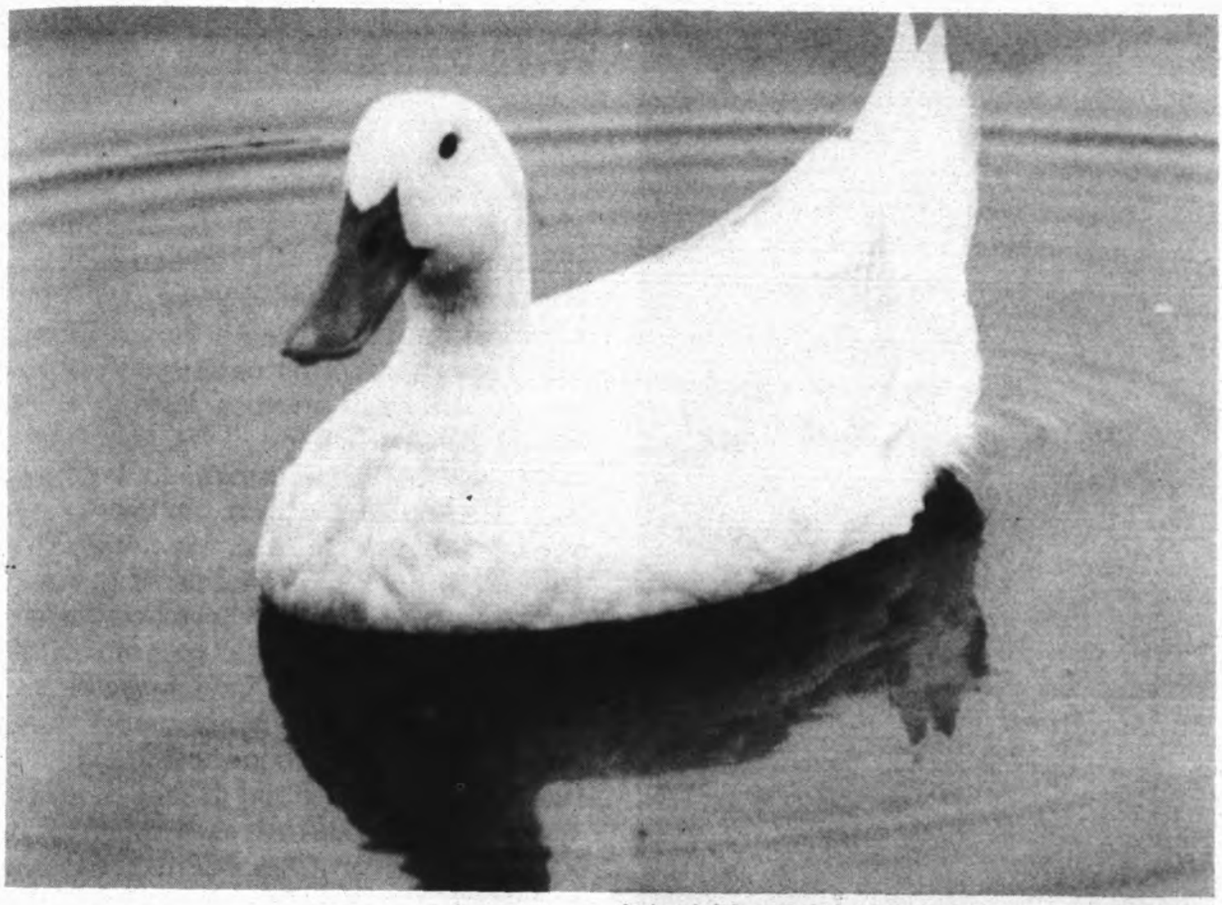
God will give His divine life—Grace —to those who ask for it; yet we must avoid restricting God's freedom to give to whom and as He wills. He has revealed to us one way through Baptism. At birth I received human life, but in Baptism God wants me to share another type of life that is above my natural state. No wonder then that the prayers of the offertory of the Mass express this very truth with these

Life itself admits of different levels — for example, the life of a tree is superior to the soil in which it is embedded.

We might also recall that water is nothing else than the uniting of 2 hydrogen atoms with 1 oxygen atom—

words: "O God who have established the nature of man in wondrous dignity and even more wondrously have renewed it, grant that through the mystery of this water and wine, we may be made partakers of His divinity, who deigned to become partaker of our humanity, Jesus Christ . . ."

God wants us to share His existence, life, goodness, love and happiness in a manner that is not natural to us. By this sharing then we become in a sense divinized, a human-divine person. However, sharing is not like other creatures forming components of a more complex being. We are beings that know, understand, and freely choose to be united and to share in this Union with God. What a tremendous privilege and responsibility rests on man—his union with God—man can choose more than mere companionship with the Infinite.



Animal life admits of a higher form than plant life.

Christ's Resurrection shows us what the Life of God will eventually mean for us: a glowing and immortal eternity. In the Holy Eucharist we become one with Him and our own physical bodies will share in His Life and in all qualities of His resurrected Body.

Man can choose more than mere companionship with the Infinite.

MISSISSIPPI'S EIGHT SHO

Most Rev. Joseph Brunini expressing joy for the festive occasion.

Bishop Brunini begins his Mass of Thanksgiving.

On Dec. 6, 1967, Pope Paul appointed Bishop Joseph B. Brunini as the eighth Bishop of Natchez-Jackson. Bishop Brunini had served as Apostolic Administrator with full responsibility for the Church in Mississippi following the retirement of Bishop Richard O Gerow Sept. 8, 1966. He is the first native Mississippian to hold the title, Bishop of Natchez-Jackson.

The son of the late Mr. and Mrs. John Brunini, he was born in Vicksburg (July 24, 1909) where he received his grammar and high school education at St. Francis Xavier Academy, under the Sisters of Mercy, and at St. Aloysius School, conducted by the Brothers of the Sacred Heart.

After receiving his A.B. degree in 1930 from Georgetown University, he studied at the North American College, Rome, where he received the degree of bachelor of sacred theology and where he was ordained a priest Dec. 5, 1933.

In 1937 he received the degree of canon law from Catholic University of America; he was then named assistant at St. Mary Cathedral, Natchez. On October 24, 1941, he was appointed chancellor of the diocese. He also served as rector of the Cathedral in Natchez and in other diocesan capacities. Pope Paul designated him as Prothonotary Apostolic with the title of Right

Bishop Brunini and diocesan consultors concelebrate Mass.

GHT BISHOP

Reverend Monsignor. He served as pastor of St. Peter Co-Cathedral, Jackson, from Dec. 1949 to Jan. 1962. In 1951 he was appointed by Bishop Gerow as Vicar General of the Diocese.

The first Auxiliary Bishop of Natchez, Bishop Brunini was consecrated Jan. 29, 1957 in St. Peter Co-Cathedral, Jackson. His consecrator was the Most Rev. Richard O. Gerow, and co-consecrators were the Most Rev. Charles P. Greco, Bishop of Alexandria and the Most Rev. L. Morkovsky, Auxiliary Bishop of Amarillo.

An honorary Doctor of Laws degree from Georgetown University was conferred on Bishop Brunini October 10, 1957.

He serves on the boards of the Jackson Goodwill Industries and Blue-Cross Shield of Mississippi. Active in the Mississippi State Hospital association, Bishop Brunini is a past president of the Catholic Hospital association of the United States and Canada, and also past member of the Federal Hospital association and Episcopal Advisor on Health and Hospitals of the National Catholic Welfare Conference. As a member of the United States Bishops' Committee for Ecumenical and Interreligious Affairs, he is chairman of the committee for dialogue with the Methodist Church.

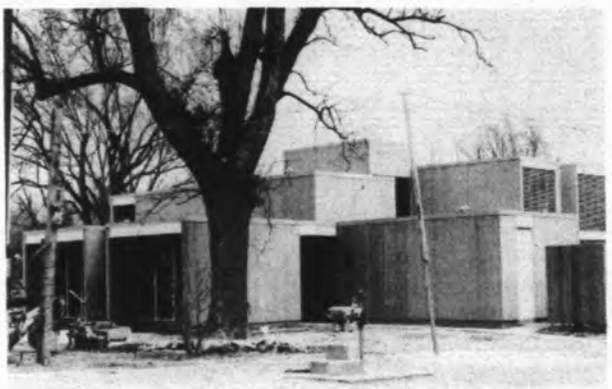
MORE THAN 15 Archbishops and Bishops and four Abbots joined clergy, Religious and laity at the ceremonies in the co-cathedral of St. Peter on January 29. Archbishop Luigi Raimondi, APOSTOLIC DELEGATE in the U.S., was the Installing prelate.

Representative of laity pledges obedience.

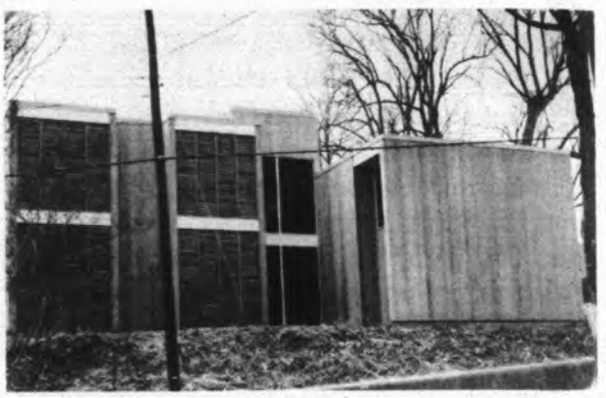
"THIS DIOCESE IS ANXIOUS TO HELP ALL MISSISSIPPIANS AS MUCH AS POSSIBLE AND INVITES THE COOPERATION OF ALL MEN AND WOMEN OF GOOD WILL . . . THE CHURCH STANDS READY TO SERVE ON EVERY LEVEL."

Brunini Family at banquet.

NEW CONVENT FOR ST. MARY'S, VICKSBURG



Nearing completion, the convent for the Sisters Servants of the Holy Spirit, who staff St. Mary's School, offers a striking contrast with the old structure.



The new convent was dedicated on June 9, with Bishop Brunini officiating.

A view from across the street at the top of the hill where the Church stands.

Two sets of glass-sliding doors open up to a cloister and patio area where the Sisters can meditate and relax after a hard day of teaching.

This is how the ultra-modern and office building like structure appears from the bottom of the hill.

A BETTER SERMON THAN FATHER'S

Father Leonard Hoefler, S.V.D., pastor of St. Mary's, Vicksburg, related the following true incident that happened in his parish one Sunday morning. He had just finished preaching the Word of God and was at the Offertory of the Mass. The ushers came forward to take up the collection. One of them suddenly collapsed. Everyone remained silent while a licensed practical nurse tried to revive him. Eyes were front and center. It was too late. God had seen fit to take this usher, and He Himself preached a far better and more effective sermon than Father could ever have hoped to deliver. Needless to say—the congregation was extremely attentive the rest of the Mass.

DIVINE WORD MISSIONARIES LOOK FORWARD

by CHARLES D. BURNS, S.V.D.

The buildings at Nemi, Italy — located about twenty miles south of Rome in the Alban Hills.

The Ninth General Chapter of the Divine Word Missionaries officially opened on November 8, 1967 in Nemi, Italy. Nemi is located about twenty miles south of Rome in the Alban Hills. This extraordinary chapter had as its primary purpose the revising and updating of the Society's constitutions. Ninety priest members and 14 Brother members, representing seventeen different nationalities, were present. Simultaneous translation facilities were provided for three official languages—English, German and Spanish. Also included was a fully electronic voting system. The basis for the Chapter's discussion was a new constitution schema drawn up in three stages by international commissions after two consultations with all members of the Society.

A high point of the Chapter was reached on December 15. On this day Father John Musinsky, S.V.D., of Munhall, Pennsylvania, was chosen Superior General. Father Musinsky is the first American to hold the highest office of the Divine Word Missionaries and is the seventh Superior General of the 93-year-old Society. Elected for a ten-year term Father Musinsky will

The Opening Mass of Concelebration seeks the guidance of the Holy Spirit on the deliberations.

A view of the contemporary chapel at Nemi.

direct the work of more than 5,500 priests and Brothers active on all five continents as well as in New Guinea, Indonesia, the Philippines and Japan.

Appropriately, the heart of the new missionary constitution is the chapter on apostolic service. The work on this chapter was spearheaded by the former Superior General, Very Rev. John Schuette. Some of the new and leading ideas found in this chapter are:

a) Missionary availability as the distinctive feature of our Society's image
b) The Society's own concept of mission as being wider than that of the Mission Decree of Vatican II
c) The importance of social work and Mass communications media in our apostolate
d) Lay missionaries as our collaborators.

It was also stressed that our missionaries must be fittingly trained in the new methods of catechetics and that they "develop a sense of personal initiative and responsibility and be open to the signs of the times and to the demands of the apostolate, ready to strike out on new paths when these promise to enhance the effectiveness of our missionary work." Concerning the work in schools, it was decided that according to local conditions, decisions must be made as to "whether it is more urgent and of greater service as Christian witness to set up our own schools or rather to concentrate on an active presence in secular schools and universities."

The most tedious renewal efforts centered upon the government of the Society. Under the competent guidance of former assistant General, Fr. Adolph Spreti, the administration was reorganized in line with the principles of subsidiarity, collegiality, equality, and human dignity on the general, provincial, and local level.

In keeping with the teachings of the Second Vatican Council, Divine Word Missionary Brothers in perpetual vows

Fr. Provincial Bowman, S.V.D., left foreground, and Father Charles Burns, S.V.D., author of this article, ponder a question being discussed. In the background can be seen the three booths offering simultaneous translation in English, German, and Spanish.

will have equal voting rights, both active and passive, as far as this latter is possible. The principle enunciated by Vatican II that those who do the work of deacons should be ordained deacons was approved, especially for the Brothers in the missions. The question of the diaconate also for the Brothers in the home countries was left open. The Chapter questioned the practicality of the suggestion that a sort of Reserve Corps of Deacons be built up to be used whenever and wherever the need for their services should arise. It was thought better that once the need for Deacons was expressed by a Bishop, the Society could then select and train as many as might be needed to meet that need.

The Chapter concluded on Monday, January 22. At 11:30 all were gathered patiently in the Vatican Palace's Room of Clement VIII anxiously waiting for Pope Paul. The audience was scheduled for 12 noon; the Pope, busy with other meetings and receptions, arrived at 12:38. After the long morning he was unexpectedly fresh. Father General first delivered a short salutation, and then the Pope spoke. Afterwards he called Father General up to his throne and presented him with two large volumes of the authorized Vatican edition of Vatican II documents. His Holiness then stepped down and

One of Rome's many historic churches.

insisted on shaking hands with each of the capitulars, even though one of the Vatican monsignori was stalking behind him with reminders of how late it was. Before leaving, Pope Paul turned to Fathers Musinsky and Schuette and gave them a warm Italian embrace.

The final public session took place that afternoon at 3:15. At 5:00 the capitulars offered a solemn concelebrated Mass in honor of the Blessed Trinity during which the new constitutions were promulgated. With the tones of Father General's "Go, the Mass is ended," our Society's Ninth General Chapter was officially closed. Our confreres, as stressed by Father General Musinsky, must be able to see renewal realized and developing in us.

Father Bowman greets His Holiness at the audience held for the Capitulars at the conclusion of the Ninth General Chapter.

ALONG THE MISSION RAIL

ARKANSAS

(*St. Augustine's, North Little Rock*) The 8th grade "Panthers" of St. Augustine's, North Little Rock have amassed a remarkable record over three years of competition in the Catholic High Parochial League of Greater Little Rock. As 6th graders they were Conference Runners-up and Tourney Champs. In the 7th and 8th grade years they were Conference and Tourney Champs. (No tourney was held this year). In three years of competition they sported a 26-1 league record with four trophies to their credit. They have an overall record of 35-1.

LOUISIANA

(*St. Jules, Franklin*) — A Bar-B-Q was held at Verdunville in order to raise the initial $1,000 needed to set up a legal corporation for Franklin Hope Haven, Inc. This will make it possible for the U.S. Government to subsidize a housing program of 60 single units. It will be the first of its kind in the U.S., the FHA says. It was the work of community effort states Father Frank Ecimovich, S.V.D., Pastor. Two seminarians from the theologate in Techny, Illinois are helping Father Frank in summer projects.

(*Holy Rosary Institute, Lafayette*) — A twin-building complex, destroyed by fire earlier in the school year (a girl's recreation and storage area, music room and home economics department) has been rebuilt according to Rev. William Oliver, S.V.D., Institute Director.

(*Immaculate Heart of Mary Parish, Lafayette*) — The pastor, Rev. Arthur Winters, S.V.D., and his Assistants, Rev. George Artis, S.V.D., and Rev. Nathan Willis, S.V.D., have moved into the new rectory recently completed. Father Winters notes the progress of the parish due to the involvement of the laity in taking over many functions and duties as outlined by Vatican II.

(*St. Augustine's, New Orleans*) — Rev. Andrew Masters, S.V.D., pastor, has been appointed by Archbishop Philip M. Hannan, of New Orleans to be a member of the Archdiocesan matrimonial Court.

TH IVINE WORD
SIO RAIL

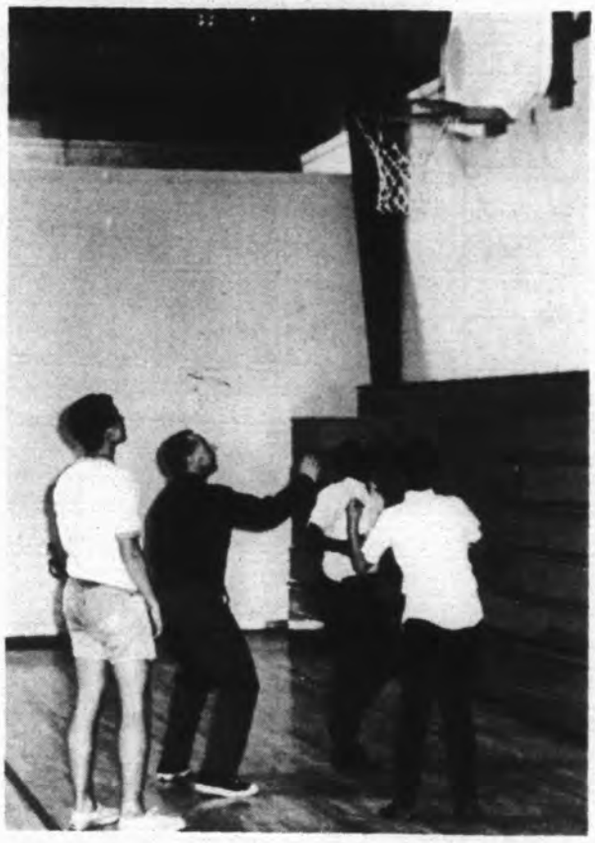
(*New Orleans*) — Bishop Harold R. Perry, S.V.D. was appointed by Governor John J. McKeithen, along with 19 others, to a new Commission on Law Enforcement and the Administration of Justice. Bishop Perry will serve as Vice Chairman of the Commission.

Profession Day, May 1, 1968, Conesus, New York. Left to right: Br. Noel Bowers, S.V.D. of New Orleans, La., Rev. John La Bauve, S.V.D., and Br. Marius Hardom, S.V.D., of Clarksdale, Mississippi.

Brother Noel Bowers, S.V.D., of New Orleans, along with Brother Marius Hardman, S.V.D., of Clarksdale, Mississippi pronounced their first vows at ceremonies held at the Divine Word Seminary, Conesus, New York on May 1.

MISSISSIPPI

(*St. Augustine's Seminary, Bay St. Louis*) — On April 26, Very Rev. John Musinsky, newly-elected Superior General of the Divine Word Missionaries came to St. Augustine's for an informal visit. After a banquet in his honor Father Musinsky played in a basketball game with the seminarians, Novices and Fathers.



Brother Joachim Brignac, S.V.D., made his Final Vows in a ceremony at St. Augustine's Seminary Chapel May 1. Brother Joachim's present assignment is at Holy Rosary Institute, Lafayette, Louisiana. Born in New Orleans, La., Brother Joachim teaches the mechanical arts and is a prefect at the Institute. His solemn Profession was followed by a banquet for relatives and friends.

John A. Sellers

Raymond P. Sonnier

Hillary J. Carrere

Herman Armour, Jr.

Francis E. Garcia

Abraham J. Jackson

Six seminarians, Herman Armour, Jr., of Reserve, La., Hillary J. Carrere of New Orleans, Francis E. Garcia of Mobile, Alabama, Abraham Jackson of New Orleans, John Sellers of Houston, Texas, and Raymond Sonnier of Lafayette, La., were among the graduating members of the class of St. Stanislaus High School on May 18. These are the first seminarians to be graduated under the new amalgamation program with St. Stanislaus. Hillary Carrere, was the outstanding track star for the St. Stanislaus team.

(*St. Rose de Lima, Bay St. Louis*)—Sunday, June 2 climaxed the end of an era in the history of St. Rose de Lima parish. 23 students graduated at Commencement exercises in Sy Rosenthal Gymnasium at St. Augustine's Seminary. These 23 young men and Women were the last members of a graduating class since the high school closed its doors with the commencement exercises. Public school integration and a subsequent fall in enrollment were cited as principal causes for the cutback. St. Rose de Lima School was put under the administration of the Divine Word Missionaries in 1921 and the first four Holy Spirit Missionary Sisters arrived in 1924 to take over full-time teaching duties. Attendance climbed from 65 to 155 students soon thereafter necessitating the building of a new school. The new school was a two-story frame structure which offered high school level studies to Negro students. It was the first school on the Gulf Coast to offer these courses to Negroes.

The building built in 1925, stood for 34 years, until the spring of 1959, when it was demolished to make way for the new brick and metal school building dedicated in October, 1959. It was during the pastorship of Very Rev. John W. Bowman, S.V.D., Provincial of the

A view of St. Rose de Lima High School

Last class of St. Rose High School

Southern Province, that the new school was erected.

St. Rose students have gone on to earn degrees from outstanding universities around the country. In 1967, 50% of the graduating class received college admittance and won scholarships or other financial aid. This year over $78,000 in scholarships and aid was won by the graduates.

(*Sacred Heart, Greenville*) — Starting with the new school year the 7th and 8th grades of Sacred Heart Grammar School will join forces with the 7th and 8th Grades from St. Joseph's Grammar School. Both sides will reap benefits from the new combination brought about by decreasing numbers and increased operational expenses.

Father Benoit, S.V.D., pastor, is receiving the help of two Divine Word Theologians in summer projects.

(*Yazoo City, St. Francis*) — Rev. Malcolm O'Leary, assistant pastor of St. Francis Church, was the celebrant of Mass on the occasion of the golden wedding anniversary of his parents, Mr. and Mrs. John Frank O'Leary. The Mass was offered on Feb. 10 at St. Cecelia Church, Los Angeles. Four of the 12 children and Mr. O'Leary's sister attended the Mass.

Four theologians are working in St. Francis Parish this summer in various programs set up by Fr. John Kist, S.V.D., Pastor.

NEWS FLASH!

Two newly ordained priests have received appointments to the Southern Province, Rev. John Gerding of Cincinnati, Ohio, and Rev. Patrick Lee, of Monaghan, Ireland. Father Gerding was a theologian here prior to the transfer of the Theologate to Techny, Illinois.

GOLDEN WEDDING ANNIVERSARY MASS

Rev. Malcolm O'Leary, S.V.Y., of Yazoo City, was the celebrant of the Golden Anniversary Mass for his parents, Mr. & Mrs. John Frank O'Leary of Los Angeles, formerly of Rt. 2, Camden, Mississippi. Others pictured are, left to right, back row, Elridge O'Leary, Annie O'Leary, and Frank O'Leary, Jr.

THESE MEN ARE YOUR MISSIONARIES

Pictured above are Divine Word Priests and Brothers, men dedicated to the work of the Southern Missions. Unfortunately not all of our missionaries were able to be present for this photo at the conclusion of their annual Retreat in June. Nevertheless all renewed their purpose of striving to instill in others the brotherhood of man as Christ preached and lived it. They ask your prayers for the work of bringing Christ's Love to ALL.